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Ph.D., 1933

INDO-ARYAN

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idam gurubhyaḥ pūrvēbhyō namōvākam pras'āsmāhe

Thesis submitted for the Ph.D. Degree of
the University of London, June, 1933

(Faculty of Arts)

"A GRAMMAR OF THE OLD KANARESE
INSCRIPTIONS, INCLUDING A STUDY OF
THE SANSKRIT AND PRAKRIT LOAN WORDS"

By

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THE ABSTRACT OF THE THESIS

The title of the Thesis: A Grammar of the Old Kanarese Inscriptions, with a study of the Sanskrit and Prākṛt loan-words.

The thesis is an attempt to give a descriptive account of the grammar of the old Kanarese inscriptions from the linguistic material available in the inscriptions of the sixth and seventh centuries A.D.

It consists of three parts:

Part I: The Grammar: Consisting of short chapters on the history of certain consonants and consonant groups, substantives, adjectives, pronouns, numerals, verbs, adverbs and conjunctions. An attempt is made to explain the forms, wherever possible, in the light of those in Tamil, Malayālam, Telugu and Tulu; and developments of some of the old Kanarese forms into the modern Kanarese are noted. The last Chapter is devoted to remarks on the word-order.

Part II: The Inscriptions: Text of the Inscriptions studied.

Part III: The Index: Index of all words in the Inscriptions studied, with etymological notes.

anukūlapavanaḥ jī-

van iṣṭadīm nābhīmūladol kahaḷeya pām-

gina vol S'abdadravyaṁ

janiyisugum S'vētam adara kāryaṁ

Sābdaṁ

tanu vādyam nālige vā-

dana daṇḍam kartrv ātman

avana manōvr

ttinimittam āgi S'abdaṁ

janiyisugum dhavaḷavarṇam akṣara-

rūpaṁ

vyākaraṇadinde padam ā

vyākaraṇada padadin artham

arthade tattvā-

lōkam tattvālōkadin

ākāṁkṣipa muktiy akkum

ade budharge phalaṁ

KTS' IRAJA.

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✓

CHIEF ABBREVIATIONS ETC.

(a) Titles of Books, Journals, Periodicals, etc.

A.J.P.	American Journal of philology.
A.S.I.	Archaeological Survey of India.
C.D.G.	A comparative Grammar of the Dravidian or the South Indian Family of Languages by ^{R.} Caldwell.
D.K.D.	The Dynasties of the Kanarese Districts by J. F. Fleet.
D.D.	Dravidian Developments by E. H. Tuttle.
D.R.	Dravidian Researches by E. H. Tuttle.
D.S.	Dravidic Studies (Madras University).
E.C.	Epigraphia Carnatica.
E.I.	Epigraphia Indica.
I.Ant.	Indian Antiquary.
J.R.A.S.	Journal of the Royal Asiatic Society, London.
J.Bom.Br.R.A.S.	Journal of the Bombay Branch of the Royal Asiatic Society.
Kan.	Kanarese.
K.B.B.	Karṇāṭaka Bhāṣa Bhūṣaṇa.
K.G.	Kittel's Grammar of the Kannaḍa Language.
K.K.C.	Karṇāṭakavicarite by R. Narasimhācār.
K.L.I.S.I.	Kielhorn's List of Inscriptions in Southern India.
K.R.M.	Kavirāja Mārga by Nṛpatunga.
K.S.S.	Karṇāṭaka S'abdānus'āsana by Bhaṭṭakalāmka.

✓1

K.V.V.	Karṇāṭaka Kāvyaṅavalōkanāḥ by Nāgavarṃma.
L.S.I.	Linguistic Survey of India. Vol.IV.
N.D.	The Nepali Dictionary.
P.K.	Prabuddha Karṇāṭaka.
P.S.O.C.I.	Pāli, Sanskrit and Old Canarese Inscriptions by J. F. Fleet.
Q.J.M.S.	Quarterly Journal of the Mythic Society, Bangalore.
S.M.D.	S'abdamaṇidarpaṇa by Kēs'irāja.
S.S.D.I.	Some S'aka Dates in Inscriptions by A. Venkaṭasubbiah.
T.H.	Tamil Handbook by G. W. Pope.

N.B.

1. For the Editions of the different works used, See Bibliography at the end of the thesis.
2. The abbreviations for the Names of Taluks in E.C.I are used throughout.
3. The numbers after K.B.B., K.V.V., K.S.S. & S.M.D. refer to the Sutras and not to pages. IN K.R.M. the numbers refer to verses.

(a) Grammatical Terms.

- | | |
|---|---|
| 1. acc. - accusative. | 20. m.
masc. - masculine. |
| 2. act. - active. | 21. n. - neuter. |
| 3. adj. - adjective. | 22. nom. - nominative. |
| 4. adj.s. - adjectival
substantive | 23. num. - numeral. |
| 5. adv. - adverb or
adverbial | 24. num.adj. - numeral adj. |
| 6. adv.pp. - adverbial
past participle | 25. opt. - optative. |
| 7. conj. - conjunction,
conjunctive. | 26. p.
part. - participle. |
| 9. dat. - dative. | 27. pers. - person. |
| 10. dem. - demonstrative. | 28. pl. - plural. |
| 11. D.P.P. } declinable past
participle. | 29. pl.(hon.) - honorific plural. |
| 12. f.
fem. - feminine. | 30. pp. - past participle. |
| 13. fut, ft. - future. | 31. pr. - present. |
| 14. gen. - genitive. | 32. PrlDrn. - primitive
Dravidian (hypothetical) |
| 15. imp. - imperative. | 33. Pr.Kan. - primitive kanarese
(hypothetical) |
| 16. inf. - infinitive. | 34. pr.p. - present participle. |
| 17. instr. - instrumental | 35. pron. - pronoun. |
| 18. intr. - intransitive. | 35a. ref. - reflexive. |
| 18a.int. -r inter - inter-
rogative. | 36. rt. - root. |
| 19. loc. - locative. | 37. S. - substantive. |
| | 38. s.pr. - proper noun. |
| | 39. sg. - singular. |

39a. tab. - tadbkhava.

40. tr. - transitive.

41. vb. - verb.

42. vbal. - verbal.

43. voc. - vocative.

C. Miscellaneous.

colloq. - colloquial.

contd. - continued.

e.g. - for example.

i.e. - that is.

Kan. - Kanarese.

Lw. - loanword.

M. - Malayalam.

M.K. - Medieval Kanarese.

N.K. - Modern Kanarese.

N.W. - native word.

O.K. - Old Kanarese.

Pkt. - Prākṛt.

Plw. - Prākṛt loanword.

Skt. - Sanskr̥t.

Slw. - Sanskr̥t loanword.

T. - Tamil, O.T. - Old Tamil






N.T. - New Tamil.

Te. - Telugu
Tel.

Tu. - Tulu.

Other abbreviations will be easily recognised.

Matter In [] is deleted.

The system of the Royal Asiatic Society is followed for transliteration, except r, l and t where r is used for O.K.  T.  Te. ; l for O.K.  and T. & M. ; and -t- for alveolar -t-.

avagunam idarolag enā-

nuvullodam nimma gunaman ure

meroyal ti-

rduvudu bahuṣ' rutar enisida

kavigaḷ budhar oldu gunake

puruḍipar olaṛē

KAVI-SĀIVA.

INTRODUCTION

The present thesis is an attempt to deal, in some detail, with the grammar of the old Kanarese inscriptions of the 6th and the 7th centuries A.D.

1.

There are four grammatical treatises on Old Kanarese, based on the ancient literary works. Occasional references to grammatical points are found in a work on rhetoric, "Kavirājamārga" by Nṛpatuṅga (877 A.D.). Western scholars have written grammars in English on Kanarese. John McKerrell of the Madras Civil Service dedicated his grammar of Kanarese language to King George IV. in 1820. Caldwell wrote in 1856 "A Comparative grammar of the Dravidian or the South Indian, family of Languages" and a

-
1. (a) Karṇāṭaka kāvyaavalōkana by Nāga Varma C. 1050. in 96 Kanda verses with illustrations in verse - given as the first chapter of his work on rhetoric.
 - (b) Karṇāṭaka Bhāṣā Bhūṣaṇa by Nāgavarma, C. 1052. in 269 Sūtras in Sanskrit with a Sanskrit vṛtti or gloss and illustrations.
 - (c) S'abdamanidarpana by Kēs'irāja, 1260 A.D. in 320 kanda verses in old Kanarese with his own gloss on each verse and is "the fullest exposition of the language of his period";
 - (d) Karṇāṭaka S'abdānus'āsana by Bhaṭṭākalaṃka (1604) in 592 Sanskrit Sūtras with illustrations from ancient literary works.

second revised edition of it was published in 1875. In this comparative study, Caldwell refers to the general tendencies of the Kanarese language, old and new, as compared with Tamil, Malayālam, Telugu and Tulu. It is Dr. F. Kittel who wrote the most systematic and complete grammar on the Kanarese language in English in 1903.

McKerrell deals with New Kanarese, but Caldwell deals with the old as well as the new. Kittel has given a thorough exposition in English of all the Kan. grammars and also of O.K., M.K. and N.K. with occasional references^{1.} to the grammatical forms in the old Kan. inscriptions.

Such references to the old Kan. inscriptions are very few compared with those to old kāvayas. In the introduction to his "Kannada-English Dictionary", Kittel says that he has not been able to include all the words occurring in the inscriptions, published so far.

The four grammars on O.K. referred to above, as we now have it, are the originals, as modified by "the endless blunders of drivelling and hireling transcribers, the paucity of (good) duplicates of MSS. for collation and the comparatively very small number of men to be found among the natives possessing appropriate philological information, soundness of

1. K.G. pp. 42, 43, 48, 51, 67, 139 etc.

judgement or zeal for literary research and general improvement.^{1.} Further, the texts of these grammars are altered by the pandits who hoped to add to the dignity of Kanarese by the free use of the terminology and principles of Skt. grammar. The Kanarese kāvyas have not suffered less in this manner.

But the Old Kan. inscriptions are, fortunately, not liable to alterations of this kind. Hence a study of the O.K. Kan. inscriptions will give reliable information about the grammar of O.K. from the earliest times up to the present.

The oldest specimen of O.K. is found in the inscription of 578 A.D. (No. 1 in Part II). But some scholars^{2.} think that specimens of Old Kan. are found in the Oxyrhyncus papyri No. 413 of the 2nd century A.D. The language of the passages under reference has not been accepted as Kanarese, in spite of^{Dr} R. Shamasastri's attempts.

^{Dr} Shamasastri has not convinced us that the words are Kanarese.

1. Reeve in the preface to his Dictionary P.II (1832).

2. S. Levi. I. Ant. XXXIII, p.12; Hultzsch, J.R.A.S. 1904;

^{Supra} Grierson: L.S.I. Vol. IV. p.653; ^{Dr} D.L.D. Barnett: Journal of Egyptian Archaeology, April 1926; ^{Dr} R. Shamasastri: M.A.R. 1926, pp.10-14; S. Srikanthaya: Mythic Society Journal, July 1928; M. Gōvindapais: prabuddhakarnāṭaka, vināyakana samcike, 1929.

The inscriptions, given in the *Epigraphia Carnatica*; the *Epigraphica Indica*; "The Pāli, Sanskrit and Old Canarese Inscriptions (Fleet)"; the Inscriptions of Mysore and Coorg (B. L. Rice); The Archaeological Reports issued by the Government of India and other provincial and states Governments; the "Historical Inscriptions of Southern India" (Madras University 1932), and the inscriptions, published in the following Journals, have been consulted:-

1. The Journal of the Royal Asiatic Society of Great Britain and Ireland;
2. The Indian Antiquary;
3. The Journal of the Bombay Branch of the R.A.S.
4. The Journal of the Mythic Society;
5. The Mysore University Magazine (Kan.);
- and 6. The Karnāṭaka Sāhitya pariṣat patrike.

The following inscriptions claim to be more ancient than that of Bādani, on account of the S'aka date given in them:-

- EC. III. (1) NJ.110 - 103 A.D. (S'aka - 25);
 (2) NJ.199 - 189 A.D. (S'aka - 111);
 (3) NJ.122 - 266 A.D. (S'aka - 188);
 EC.VII (4) SK. 52 - 357 A.D. (S'aka - 279);
 EC. I (5) CG. 1 - 466 A.D. (S'aka - 388);

But these are all spurious:-

- (1) NJ.110. (Kūḍlāpura). Rice suspects to be later.

EC. III. Introd. p.1. Fleet thinks spurious:- DKD. p.301.

About 1148. K.L.I.S.I? (Kielhorn).

(2) NJ. 199 (Gaṭṭavāḍi). Rice says the date is incorrect, probably 8th century. EC. III. Introd. P.2. probably S'711 and not S'111. Fleet thinks it spurious. D.K.D. p.301. Characters of 9th or 10th century.

(3) NJ. 122 (Tagaḍūr). Rice thinks that the date is incorrect EC. III. Introd. p.2. Fleet says it is spurious. cf. Tanjoregrant of 248 A.D. spurious. Belongs to 10th century. EI. III. 174, I.Ant. VII, 212. Kielhorn says the date is irregular, and it is spurious. No.109. N.B. A.V. Subbich says the date is irregular, p.142, S.S.B.I.

(4) SK. 52 (Tagarti agrahāra). Rice says in E.C. VII. Introd. p.12 that it is an extraordinary mixture of As'oka, haḷakannada and nāgarī characters, and later in origin. cf. Sh. 4. No. 110. Kielhorn says that the date is irregular (I.Ant. VII. 173), and it is spurious.

(5). Cg. 1. Rice thinks this to be Genuine (1) EC. I. Introd. p.4. (2) EC. IV. Introd. p.6 in reply to Fleet; (3) EC. VI. Introd. p.30, 466 A.D. replying to Fleet. N.B. (1) Dr. R. Shamastri in MAR. 1926 states Avinīta may have been a boy king in 475A.D. (2) Sewell and ^{Dr}S. K. Iyengar state that the date is irregular and cannot be safely trusted (Historical Inscriptions of Southern India - Madras University publication 1932). Descriptions of boundaries, same as or similar to, that of N.J. 122 (3) above. Fleet thinks it spurious.

(1) EI. III. 162; (2) EI. VI. p.79 (it belongs to the 6th

century. (3) D.K.D. pp.297-300. Kielhorn in K.L.I.S.I. states that the date is irregular and it is spurious. cf. (1) I.Ant. XXIV. p.11, No. 169, (2) I.Ant. XXX, p.219, No. 40. N.B. A.V. Subbiah, p.143 of "Some Saka Dates in Inscriptions" says "The date is irregular," either the Nakṣatra or the fortnight is wrongly quoted."

The following undated inscriptions, though stated to be genuine by Rice, are spurious:-

- (1) D.B. 67 and 68 - 459 A.D.
- (2) C.D. 43 - fifth century
- (3) C.M. 50 - C.480.

(1) D.B. 67 A.D. 459 and 68 A.D. 517 (Bangalore) Rice thinks it genuine. E.C. IX. Introd. pp. 1 to 3. Kielhorn in K.L.I.S.I. Nos. 113 and 114 thinks that it is spurious, cf. Cg. I. with Db. 67. (S'388)

(2) C.D. 43 (Chitaldroog) Rice thinks it genuine, E.C. XI. Intr. 5. "There is nothing to throw light on the question as to who he was". It is a stray verse. Characters not clear on the plates - doubtful whether it can be earlier.

(3) C.M. 50 (S'iragunda) Rice says it is genuine and "is the oldest Ganga inscription, must be assigned to the end of the 5th or the beginning of the 6th century hd. 158 refers to this" E.C. VI. Intr. pp. 5 & 6. N.B. plate not clear.

These are undated. Rice considers these as genuine. The characters are not very clear; in some, they are of later date.

There is one inscription dated 601 A.D. (S'522)

Fleet has pointed out that this is a spurious record, as the characters and the polished language show and that it belongs to the middle of the 10th century, though the matter may be ancient.

List of Inscriptions studied.

No. in Trans- literation.	Source	Date A.D.	Whether plates are available
1.	I.A. X. p.60. Bādāmi	578	Yes.
2.	E.C. VII. S.K. 10.	C.640	-
3.	E.C. VI. Kp. 37	C.675	-
4.	E.C. VII. Sa. 79	C.680	-
5.	E.C. VII. Sk.154.	C.685	Plate. yes.
6.	I.A. XIX. p.143	C.685	" yes.
7.	E.C. VIII. Sb. 15	C.690	-
8.	E.C. VIII. Sb. 671	692	Plates <i>yes</i>
9.	E.C. II. 5.	C.700	-
10.	" 6.	"	
11.	" 7.	"	
12.	" 8.	"	
13.	" 9.	"	
14.	" 12.	"	
15.	" 13.	"	
16.	" 17.	"	
17.	" 18.	"	

No.	Source	A.D.	Plates available
18.	E.C. II. 19.	C.700	
19.	" 20.	"	
20.	" 21.	"	
21.	" 22.	"	
22.	" 24.	"	
23.	" 25.	"	
24.	" 26.	"	
25.	" 27.	"	Plate. yes.
26.	" 28.	"	-
27.	" 29.	"	-
28.	" 30.	"	
29.	" 31.	"	Plate. yes.
30.	" 32.	"	
31.	" 33.	"	
32.	" 34.	"	Plate. yes.
33.	" 76.	"	Plate. yes.
34.	" 77	"	-
35.	" 80.	"	
36.	" 84.	"	
37.	" 88.	"	Plate. yes.
37(a)	" 89.	"	
38.	" 91.	"	
39.	" 92.	"	
40.	" 93.	"	
40(a)	" 94.	"	

No.	Source	A.D.	Plates available
41.	E.C. II. 95.	C.700	
42.	" 96.	"	
43.	" 97.	"	
44.	" 98.	"	Plate. yes.
45.	" 99.	"	
45 (a)	" 101.	"	
46.	" 102.	"	
47.	" 103.	"	
48.	" 104.	"	
49.	" 105.	"	
50.	" 106.	"	
51.	" 107.	"	
52.	" 108.	"	
53.	" 109.	"	
54.	" 111.	"	
55.	" 112.	"	
56.	" 113.	"	
57.	" 114.	"	
58.	" 115.	"	
59.	" 116.	"	
60.	" 445.	"	Plate. yes.
61.	I.A. X. 61. Bādāmi	"	Plate.yes.
62.	E.C.VI. Kp. 38.	"	
63.	" Kp. 39.	"	
64.	" Kp. 40.	"	
65.	E.C. VIII. Sb. 411.	"	

These inscriptions are selected almost entirely on the authority of the epigraphists, as these do not mention dates or years in which they were installed. Only a few give the names of historical persons. Of these, the plates of 11 inscriptions as given in the E.C. and I.Ant. have been carefully examined. Judged from the plates given in S.I.P. and I.P.¹ these are of about the 7th century A.D. as B.L. Rice has dated them.

The same inscription edited by two people from different estampages shows the following differences:-

Fleet (1890). line	Rice (trans- literation 1902)	Rice (Kan. version)
3. -ṭārar	-ṭāra	ṭāra
4. Jedugūr	Jelugūr	Jelugūr.
4. ālgeyān	ālgeyan	ālgeyān
6. poralumān	porudumān	porudumān
6. vaḷḷiggāmeyara	vaḷḷirggāmeyara	vaḷḷirggāmeyara
7. dāsadiyūṁ	dāsadiyūṁ	dāsadiyūṁ
dēvadiyūṁ	dēvadiyūṁ	dēvadiyūṁ
8. Alavaḷḷiyarā (perhaps with anusvāra)	Alamvaḷḷiyarā	Alamvaḷḷiyarā
dēvadiyūṁ	dēvadiyūṁ	dēvadiyūṁ
9. Ṣorkkāgāmuṇḍa- rūṁ	Ṣokkagāmuṇḍaruṁ	Ṣokkagāmuṇḍa

1. South Indian Paleography by A. C. Burnell and Indian Paleography by G. Bühler (translation by J. F. Fleet).

Fleet (1890) Line	Rice (translit- eration 1902)	Rice (Kan. version)
10. m olejarāmaṇiya	moleūrā maṇiya-	mole ūra maṇiya-
11. mukhavāge	mukhamāge	mukhamāge.
12. alivōn	alivōn	alivōn.
13. vāraṇās'ivadul	vāraṇās'iyalul	vāraṇās'iyalul.
15. Saṃyuktan	Samyutan	Samyutan
17. -tī(rtham)gal	-bhāgigal	bhāgigal
18. āppār	āppōr	āppōr
19. velege, pārvvarum	veleg ā pārvvarum	veleg ā pārrvarum
19. taṇige	taṇige	taṇige(ge)

Rice (1902) knew Fleet's version of it. But Rice is wrong in writing alivōn for alivōn and ālgeyan for ālgeyān. About the other 55 inscriptions, our dependence on Rice's version is inevitable.

Of the 66 inscriptions selected, all, except the following, relate to Jain religious practices: Nos. 1, 2, 3, 4, 5, 6, 7, 8, 61, 62, 63, 64 and 65.

Of the Jain inscriptions, the following record the death by "Sanyāsara" of Jain monks and devotees: Nos. 9 to 26, 29 to 37, 40 to 45, 49 to 54, 56 to 60 (inclusive) of which Nos. 11, 17, 19, 33 and 44 are those of Jain women.

Of the tombs (or epitaphs, Nos. 18, 27, 39, 46, 47 and 48 are those of men, while 42 and 55 are those of women.

In the non-Jain inscriptions, No. 61 relates the heroism of Kappe-Arabhattan; Nos. 5 and 6 relate the remission of taxes by a rough proclamation; and Nos. 1, 3, 4, 7, 8, 62-65 inclusive record the gift of lands to temples and priests.

In the following inscriptions, there is reference to historical persons:-

No.

1. maṅgalīsa (I.Ant. X. 60, P. & Soc. No. 40)
2. polikēsiarasar (I.Ant. VII. p.211).
3. Citra vāhana.^{1.}
- 5, 6, 7, Vinayāditya (P.S.O.C.I. Nos. 14 & 17, I.Ant. VI. p.86)
29. Bhadrabāhu and Candragupta (
62. Guṇasāgara (Father of Citravāhana).
- 63 & 64. S'āntarasa.
65. vijayāditya (I.Ant. IX. P.S.O.C.I. 76, 126, 130; I.A.X.60
6. pogilli of Sendraka family (P.S.O.C.I. No. 152, I.Ant. Vol.XIX. P.144)

In many of the inscriptions a large number of words are effaced or illegible. An attempt is made to use the words that can be made out in these.

-
1. E.I. VII. Appendix No. 29; I.Ant. XIX. p.149.
P.S.O.C.I. No. 16.

I would be failing in my duty if I did not avail myself of this opportunity to express my deep sense of gratitude to my supervisor, Professor R. L. Turner, who has opened my eyes to the Western methods of scientific research. He has been kind enough not only to go through the whole of this thesis, but also to help me constantly with his most valuable and enlightening criticisms and suggestions for improvement, which have gone a long way to bring the thesis into its present form.

PART I

P A R T I

A. CONSONANTS AND CONSONANT GROUPS.

PART I

A. CONSONANTS & CONSONANT GROUPS

An attempt is made in this section to give the history of O.K. p, r, v and l with a descriptive account of O.K. consonant groups and long consonants.

P.

The change of p- initial and intervocal to h was noticed by Western scholars early. Caldwell^{1.} says that "the initial p of nearly all the words, whether they are pure Dravidian or Skt. derivatives - changes to h." But a careful study of this change of p to h was made by Kittel in his Grammar.^{2.} He points out that initial p was changed to h- in kēs'irāja's time (1260) optionally. But he has not given evidence from the inscriptions to show when p changed to h.

An attempt is made in this section to show from the forms in the inscriptions when this change began and how it developed:-

The following words with initial P. are found in the inscriptions of the 6th and 7th centuries:-^{3.}
 pali (hali) pārvvarumān (hāruvarannu) pālum (hālū), pāvu (hāvu)
 pīn (hīnde), pīrigum (hīri), pulla (hullannu), pulu (hulū),
 pūnī (hūnu, obsolete), peran (hera, hora), perjeḍiya (hejjeḍe),
 pelcuge (heccu), periyā (hīriya), pēlda (hēlida), pokka (hokka),
 pogevōgi (hogahōgi), pomgol- (homgol-), podeda (hodeda),
 poragu (horagu)

1. C.D.G. pp. 156 & 157.

2. K.G. Sections 64, 184, 223, 224, 370.

3. N.K. equivalents in brackets

The forms taken from the inscriptions are given in the appendix to this section. These inferences are based on them:

Up till the end of the 9th century, p- is preserved.

In the 10th century, forms with h- in place of p- begin to appear in all parts of the Kanarese area. The h- forms are more in evidence in prose, particularly where the boundaries of lands granted, are described. In verse, it is always p- that is predominant and very few h- forms are found. This is not uniform in all areas.

In the 11th century, there is very great confusion in the use of p- and h- in verse, sometimes p- and more often h-. But in prose, it is always h, though occasional use of p- is not rare. The 11th century, therefore, seems to be the period of transition.

In the 12th century, even in verse, the use of h- forms increases in number; the intervocalic -p- is also changed to -h- in such words as Tailaha (proper name) (1152), hōheyam (1162), ulihim (1172), Biluhunāḍu (1175) alihidaḍe (1175), hōharu (1175), Tōraha (1179) (proper name).

In the 13th century, h- goes on replacing p- and -p- more and more. This is clear from the list of words given. The peculiarity of the century is -pp- > -h-. e.g. appa > apha (1295) bappa > baha. ippa > iha; 1300, though in the previous century hōha (1182) shows the tendency was there.

It is in the 14th century that h- and -h- are fully

established in place of p, initial or intervocalic. Even Skt. lws. such as nr̥pam Nṛham (1382). In verse, the archaic forms with p. are found. That the people were using h- instead of p- long before their use in literary composition becomes clear by the early appearance of h- in prose, specially in the description of boundaries of the lands given to temples, maṭhas and scholars, in all the areas.

In the 15th century, fewest forms with p. are found, clearly indicating the complete displacement of p by h initially and intervocalically.

This displacement was carried to extremes in the 16th century when paṭṭana is found as haṭṭana (1557). In the 17th century p- appears only in some verse portions and h- is the rule in prose and verse.

The 18th century does not differ very much from the 17th and from 1800 onwards there is not much change in the history of p and h.

That the displacement of p- by h- is not restricted to the initial position of p. or before particular vowels is made clear by such forms: hīṁdu, hīṁgu, huḷu, hūḍu, heccu, hēḷu, hōgi, hōda, hōhanu, baha, taha, iha.

Which is earlier, Pr.Drn. -p- > -v- or Pr.Drn. ~~×~~-p- -h-? The change of -p- to -v- is found in the earliest inscriptions. There is no single -p- in Kanarese. Pr.Drav. ~~×~~-p- > -v- in Kanarese, when it became intervocalic.

The following are found in the inscriptions of the 7th century. Here also the p- of the 2nd member of this word > intervocalic, and therefore -v-.

eḍeviḍiyal (40-3); Eḍevolalnāḍu (9-28), pogevōgi (3-7), mūvetmūrā (3-6) māṁjuvōl (37-1), biṭṭavol (61-9), salvavol (21-1).

Lws. kavileyumam (5-13; 673) mahātavan (35-2) mahātavadi (5-4).

This change is very common in the later inscriptions:

800-900:- 800. Kīrthvura, EC.VII. SK. 283, 888. kavile, EC.I.2
890. pervolala (71) EC. IV. yd. 60, pagante vallame (25) EC.IV.
yd. 60. permanaḍi vaṭṭamgaṭṭi EC. I. 3.

900-1000:- 900. Turvmdavolala EC. IV. HG. 110, 900. para-
vendirannan EC. II. 448, 990. marevokkara ((12) EC. III. My.36.

1000-1100:- 1057. devalōkakke vōḍaḷ (27) EC. IV. HG. 18,
1070. Ṣosavalli (5 & 6) EC. I. 50, 1085. Nokkaverggaḍe EC. VII.
Sh. 10.

1100-1200:- 1104. pempuvetta (34) EC. VII. SK. 131.
1113. Kāravurada EC. III. Nj. 44. 1199. marevokka (21)
EC. IV. Ng. 49.

This is very common in all the inscriptions.

But the change of Utsava to Utsaha, rāvuta to rahuta and the survival of hōvaru (1544) for hoharu shows that, at the time of the displacement of -p- by -h-, -pp- which had become -p- was converted to -h- as in hōharu, and that the form with -v- < -p- like 'hōvaru' was an analogical formation (cf. ivaru, kāvaru, mīvaru) and they were replaced by hōguvaru later.

Even when p. was being replaced by h-, h disappeared
i.e. p h. o. (zero).

A.D. 1219. ōgu for hōgu) 1.15.
ōdar for hōdar) ET. V. p.261.

1634. ada-u for adahu < adapu - pledge or pawn (EC.II.25)

In N.k. colloquial speech of the uneducated classes,
h- has practically disappeared. This disappearance is not
before particular vowels - e.g.

a. haku, hāga, haḍapa, haṭṭi, haradāri, harige, havanisu,
haḷādi.

ā. hāku, hādu, hārayke, hāre, hāvu, hāsige, hāsu.

i & ī. hiṭṭu, hiḍisu, hittāḷe, hīre, hīju.

u. huggi, huḍuga, hunṇu, huḷu.

ū. hūdu, hūnu, hūsu.

e. heḍḍa, heṇike, heḍe, hemmike.

ē. hēḍi, hēsike, hēḷu.

o. hogu, homge, hottu, hondu, horisu, hosalu, holḷe.

ō. hōgu, hōlu, hōlisu, hōḷu.

All these and a very large number of words with
initial h- have lost the h- and the vowels alone survive in
the colloquial pronunciation of the lower classes.

When these people want to speak grand, they make use
of h- where they are not at all required, e.g. oḍe (- to break)
hoḍe, whereas hoḍe is restricted to mean 'to strike with
something' (transitive).

-pp- of verbs and participles had already become -p- by 1004 A.D., as Naḍi^ḥhar shows. Naḍahidar is < Naḍapidar < Naḍappidar. Vbl causative past. 3. pl. m. of naḍappu. cf. muḍippidar in these inscriptions. But the causative suffix is found as -p- in kaḷupe in the 7th century. The shortening of -pp- to -p- in 1004¹ only a continuation of the practice. In 1282 appa, fut. p. of āy (M.K. āgu) is found, but in 910, hōhan is also found; this suggests that the -pp- of pōppan, becomes hōhan, indicating that -pp- after a long vowel is converted into -h- sooner than -pp- after short vowels¹. But from naḍahidar (A.D. 1004)¹ it is to be suspected that even -pp- after short vowels had h through -p- in the 11th century. But -appa- too may have changed to aha long before it is found in the inscriptions. It is not possible to say even approximately when the -pp- was shortened to -p-. as, in the inscriptions of the 7th century, apār (apar) from āppār, appār is found. The tendency developed and this single -p- > -h- in the inscriptions in 910; particularly after long vowels.² In 1300 baharu < bapparu < barppar² is found. (See 'Declinable Participles' future, about -pp- as the tense-suffix for the future)³. In the following examples from inscriptions -pp- > -h- through X p:-

1. From p. Sura 232. 233.

2. Sura 232.

3. C.D.G. p.157.

1004. nadahidar sattarendu EC. I. 46, 1172 ulihim EI. XV.
 maḍagihāl. 1175. alihidaḍe EC. I. 65, 1182 hōha (48)
 EI. XIV. kurugōḍ. 1218 hōharu appa EC. IV. Hg. 23.
 1223. hōhāgaṃ (6) EC. VII. Sk. 175. 1229 aluḥidava (12)
 EC. IV. Gu. 19. 1282 appa (19) EC. II. 334. 1295 kendaṃtaha
 (11) EC. IV. yl. 44. 1300. baharu (37) EC. III. TN. 98,
 ilihikoṭṭu (27) baha (35) 1317 alihida (26) hōharu (30)
 EC. IV. Ch. 116. 1368, hōharu (31) (25) bahen, uliṃtaha (19)
 EC. II. 344, bahēvu (16) EC. III. Nj. 117. 1370 iharu (15)
 hōharu (16) EC. IV. Ch. 97. 1376, hōhāga (8) EC. VII. Sk. 57.
 1390 hōharu EC. I. 39. 1391. hōharu EC. IV. yd. 1.
 1392 appudakke (21) EC. VII. Sh. 11. 1406. alupidavaṃ,
 EC. III. Sr. 105. 1409. bahēvu (79) antaha EC. II. 255,
 aha EC. VII. Sh. 70. 1431 bahiri (53) EC. VII. Sh. 71.
 1437 hōharu EC. III. Ml. 4. 1444 hōhanu (11, 12, 13)
 EC. IV. Yd. 7. 1477 hōharu (28) bahiri (20) EC. III. Md. 77.
 1484 hōharu (18) bahēu (21) EC. IV. Ng. 59. 1500 hōharu
 EC. II. 395. 1500 hōguvaru EC. II. 340. 1517 hōharu (10, 11)
 EC. III. My. 5. 1539 bahēvu (7) EC. II. 225, bahēnu (13)
 EC. II. 224, 1544 appa (12) hōvaru (35) EC. I. 10. 1550
 bahadu (15) hōhuru (19) EC. III. My. 50. 1557 hōha (38)
 EC. VII. Hg. 9. 1564 kaḷuhi (8) yīhan (14) EC. IV. Yl. 29.
 1576 bahiri EC. IV. Yd. 59. 1620. alupidavanu (13) EC. III.
 My. 17. 1645 yīha, EC. IV. Ch. 124. 1650 yiruvadu EC. IV. Yd. 40.
 1663. bahari (53) EC. III. My. 13, 1670 bahiri (20) EC. IV,
 1 & 9, 119. 1672. bahudu EC. VII. Sk. 213, 1678 baha (25)
 EC. III. Sr. 94, 1593 upihadu EC. I. 11. 1753 yīha EC. IV. Ch. 128.

Further, O.K. antappa, intappa, entappa have > antaha, intaha, entaha, in M.K; in N.K. anthā, inthā, enthā, and sometimes antha, intha and entha. This change can be explained thus:-

antaha > anthaa by Metathesis, later anthā, and often antha. Similarly for intaha and entaha in the pronunciation of the urban people.

But in rural areas, anthā, inthā, enthā > antā (anta) intā (inta) entā (enta), as the people are not used to the pronunciation of aspirates.

In some of the kavyas and inscriptions^{2.} antaham antappam > annam. Siḍilannam Singadannam 'a man like the thunderbolt, one like a lion.'

But this annam < antaham through anta-am, antam and by assimilation, annam. The meaning is antappam 'he who is like'. Similarly inthā, anthā, > inna, enna. In N.K., when anthā, inthā, enthā, are used as participial adjectives and when used as adj. substantives, the forms are:-

anthā-vanu, inthā-vanu, enthā-vanu, (avanu {he' is suffixed to these}).

It is wrong to say that all initial p. in Kanarese changed to h. Many words are still used both in the literary compositions and colloquial speech with an initial p-. A few of them are:- pakka (a side); pagadi (tribute, tax); paccadi (a kind of pickle); paṭṭi (a squared rafter); paṭṭu (hold, seizure); paṭṭe (the rind or bark of trees); paḍuvalu (the west); paḍḍe (maturity); paḷaka (practice, habit);

pāḍu (experiencing); pāpa (a small child); pālu (a share);
 peḍasu (hardness), pōṭṭare (a hole in the trunk of a tree);
 pōkari (a profligate). pōṭi (joining) pōṇisu (to string
 together). pōlu (wasting).

In some cases, p and h forms are both found in use, but the use of p and h are differentiated by meaning and usage:-

A. From the same root :

1. pālu s. n. 'ruined place'; used in proverbs which retain archaic forms; hālu vb. (to be spoiled, to ruin).
2. peṭṭu s. n. 'a blow'; vb. 'to beat as with a hammer'; heṭṭu vb. 'to thrust' (with the penis) to avoid the use of the expression which had acquired a vulgar meaning, peṭṭu was confined to the meaning of 'a blow' and 'to beat'.

B. From different roots:

1. hāl 'milk' and pāl 'a share'.
2. hāḍu 'to sing' and 'a song'; pāḍu 'difficulty experienced'
3. huruḍu 'rivalry'; puruḍu 'the pollution after the birth of a child'
4. hōlu 'to resemble'; pōlu 'to waste, to squander'.

In all these cases, because the h- form had acquired some conventional meaning, the p- forms were retained to signify the other meaning and to avoid confusion in the use of the two forms.

 The group, p consonant, initially or otherwise,

does not change to h at all, ^{2.9}prākāra, prās'astya, prīti, etc. as such combinations are foreign to Kanarese.

These inferences are borne out by forms in the published literary works and grammars of old Kanarese:

Grammars: There are four grammars of the ancient Kanarese language. But in a book on rhetoric,

A.D. 877 Kavirajamarga, the portion relating to grammar is comparatively small. In the part on rhetoric we find no h-initial or otherwise in the pure Kanarese word.

I. 1045 Karnāṭakaavyāvalōkana as it is poetry No h- at all.

II. 1045 Karnāṭakabhāṣabhūṣana by Nagavaruṃṃa includes h in the alphabet (KBB.6) In Sutra 115 he says "pē hōvā" - that p h often initially and intervocalically, as the examples he gives prove: palage > halage; kāpya > kāhu. This author of the 11th century actually corroborates our inference that h had begun to appear in literary Kanarese (vide remarks on h- the 11th century, Supra).

III. 1260 Sabdamanidarpana by Kes'iraja. He includes h in his account of the alphabet (SMD. s.33). In S.159, he states that single p of pure Kanarese words often changes to h and that such a change is beautiful (sundaram), but he definitely points out that long p. (-pp-) does not become -h- and says that it is dustara or difficult. Examples given are upparam, kappuram, tappu, bippandam, muppu, muppuri, soppu, heppu. But in S.160 -pp- of antappa, intappa, entappa are changed into a single -h-, i.e. antaha, intaha and entaha, clearly implying

that the shortening of the long consonants was the general rule and that such shortened ^{unshortened} p > h, and long p remained unchanged.

Further in sutras 254, 258 and 292, he points out how Skt. lws. with p- change to h- in Kanarese; pisunam- > hisunam, pāsa > hāsa.

The disappearance of h- initially is not unknown to him. In S.271, he gives hingu - ingu, hamsapiṇḍa - ancevimḍu; hamsa - amce, hingulikam - ingulikam.

All these confirm our inferences about the change of p to h and h to zero in the 13th century.

Use of unnecessary h- was known to Kēsirāja (Surd 269 agni haggi.

IV. 1604 Karnāṭakasabdānusāsana by Bhaṭṭakalanka.

In Sutra 6, he includes h in the Kanarese alphabet in Sutra 145 p > h often e.g. paṭṭike > haṭṭige; pīvara > hīvara, gōpura > gōhura. (In the commentary on the same Sutra, -p- > -v- often, e.g. dīpika > divige; kapi > kavi) In 296, Tihurāntakam, Gohuram are referred to as being correct, showing that there was doubt whether these forms were correct and so accepted by some and rejected by others. In S.497, appam > aham; appudu > ahudu. In S.576, he states that hu (< pu) is to be affixed to bā (- to come) to form verbal nouns.

This grammar ^{which is practically an amplification of} substantiates our inference that by the 17th century, p appears only in some verse portions and h is the rule in prose and verse.

These grammars are based on the works of "prakṛtanācāryas" (Sūtra 5. SMD.) 'Old venerable scholars of the past'. A study of the karnāṭakakavīcarite (Vols. I-III- by Rao Bahadur R. Nanasimhacar and by E.P. Rice 'Kannarese Literature' substantiates our inferences on this point.

This change is probably due to the influence of marāṭhi, the neighbourhood of Kan. and Tulu. ^{according to K.V. Subrahmanyam} In Marāṭhi, the aspirated ^{ant} > h. bhavati > hōti. This change of p to h presupposes that the in O.K. p- ^{through h in Kanasp} was aspirated as f, which led to the change of p to h. ^{This Change may have been independent of marāṭhi}

p is a bilabial stop. Where the contact between the lips is slack and the same p. is articulated by the lower lip against the upper teeth, p > f. a bilabial fricative. When even this contact of the lower lip is slackened and f is articulated in the glottis, we get the glottal fricative h. (R.)

In the 8th century, p is preserved without any change:-

726 puṇṇame EC. III. Tn. 1, 740 puṭṭade (21) EC. III. My. 55; pōppandu (16) EC. III. My. 55; 750 pin EC. II. 79. pannīrvvarpārvvar, pattu EC. IV. 149, 4, pervaḷḷame EC. IV. Hg. 4; 776. paḷeya (66) EC. IV. Ng. 85; 800. poḷdu, pōgi, periya, II. 35, 4; 800. perbaḷa EC. IV. Sr. 160.

9th Century: 810. pūsuvaṇ (7) EC. III. Nj. 26; 830. puṭṭida (5) EC. VII. SK. 283; 870. palaram (9) EC. III. Nj. 75; 870. pārvvarumaṁ (10) EC. III. Nj. 76. 884 padinayduvariśadandu EC. II. 394. 888. padinentāneya (5) EC. I. 2. peddoregareya (6)

ponnum (14) 890. pattugadyāṇada (8) EC. I. 3. 8; 890 pervvayala (71) pērōṇiē (73), paḷḷame (74); perolve (65) pervaltiya (75) perggolliya (76) EC. IV. Yd. 60. 898. Eḷecāga paḷḷiya (3) EC. III. Nj. 98.

10th century:

900. puṭṭegu (6) EC. III. TN. 115; 907. polalasetṭi (6) padinaydupaṇanum (11), pattondiya (8) EC. III. MD. 14; 910. lōkakke hōhan EC. III. Sr. 134; 930. perggedegaḷum (6) paṛidavu (14) EC. IV. 149, 116; 950. pandiyum (11) piriya (12) EC. III. Md. 41; 972. puṇṇmeyum (7) piriya Holma (5) EC. III. Nj. 183. 978. piridu (18) perggadūrum (11) (peddoregare (13) EC. I. 4. 980. puṭṭidom (15) puṭṭidar (6) EC. III. Th. 69. 982. perarorbbarum (41) pāruvalli (61) podisuva (6) pogalisu (3) EC. II. 134. 982. pogalisal (113) pēldapem (31) porage (80) pusivude (45) piridiva EC. II. 133. 985. perggade (2) poge - E.I. XVII, p.170. 995 pogale EC. II. 121 1000. puṇṇame (7) Bihagāmuṇḍana (9) Haṇcadarmasetti (11) bōkahallī (13) Hakādivaḍi (14) Gōrahallī (15) EC. i. 5. 11th century: 1004. naḍahidarssattarendu (6) EC. I. 46. 1007. ponnol (14) penḍaṭṭi, pālaram (22) EC. III. TN. 44; 1012. eraḍuhottina (30) pāyisidam (11) EC. III. Sr. 140. 1019. parbbi (14) haḷḷadi (29, 30) holakke (29) holada (31), hūdomta (32) pūdomta (40) puḍuke (16) EC. VII. Sk. 125; 1021. padineydu koḷaga (18) puṇusevaram (20) pumbolamum (21) EC. IV. HG. 16, 1021. 1036 haḍinenṭu (22) pūdomta (23) EC. VII. SK. 126; 1049. Hosanāḍa (28) ponnararakoṭṭu (31) EC. IV. Gu. 93.

1050. panneradam (9) EC. I. 30. 1050; 1057. pervvaya1 (18)
 pōlipare (16) pōgi (26) pogale negalutum (27) EC. IV. 149, 18;
 1058. Hāruvanahalli, Arakanahalli (12), Hennellūzabhūmi (21)
 kāmgonda hallihamgalabāni (26) huṇise (29) EC. I. 35.
 1060. Hūliyakereya (11) Hegga ṇaleya (14) huḍuvanakoḷada (15)
 Heggerege (19) halliya (21) hiriya (23) EC.VII. Sh.6.
 1063. parekāra (24) harekāra (25) hiriyakereya (27) horavarige
 (24) EC. VII. Gi. 18. 1070. Muḍanahaḍuvana (6) Hoṣavalli (8)
 EC. I. 49. 1070. Hoṣavallisiddhes'vara mahādevargge, posavalli
 (6) EC. I. 50; 1071. heggade (57) hesar (94) EI. XV.p.337;
 1075. halla (46-51), haḍada (52) hanneradu (54);
 II . hadināru (55) halla (55) pūḍōmṭa (53, 55) EI.XV. p.96e.
 1076. perggade (33) paḍuvarggam (24) panneradu (30);
 kōṭehālasāvanta (35) hesara (38) EC.VII. HE.14; 1079 baraha (49)
 posavolala (33) EC. IV. Hg.56. perggadegala (29);
 1085. poltirkkum (48) peldu (59) poydam (59) harige (47)
 harige (51) Hennavurada (51) pere (44) EC. VII. Sh.10.
 1087. hōda (24) EC. IV. Yd. 2.; 1089. Hoṣavūra (3) posavūra (4)
 perotṭiṅge (5) palaram (5) Hoṣavūra (6) EC. VII. SK.298.
 1095. hasuvumharuvanam konda (58) EC. I. 57; Būvanahalliyam
 (9) EC. IV. Kp.49; 1097. horege (55) heriṅge (55) honnam (56).
 paṇa, paḍuvalu, EI. XVII. p.182.; 1099. panasōgenivāsi EC.IV.
 yd. 24; 1100 pesarvvaḍedar (23) EC. II. 69.
12th century: 1104. puṭṭi (20) hermmagal (39) EC. VII. Sk.131.
 1107. Hosavolal (4) posavolala (5) Sogepalli (5) EC.IV.HG.1107.
 1107. hēriṅge (14) honna (15) hēr (17) pānumgalli (9) paṇav (15)
 pērin (17) EI.XIII. p.12.

1110. hattu (33) and all the rest begin with p-. EI. XV. 26;
 (Muṭgi inscription); 1112. paḍuvalu (80) poṁ, ponna (83) paṇa
 (83) hōda (77), hola (77) haḷḷa (78) hattu (78) EI. XIII. p.36
 (Iṭṭagi); 1113. poḡaḷvudujanam (26) EC. II. 126; 1115. perḡgaḷ
 (44) Hoysaḷamahārāja (156) EC. II. 127; 1118. hārubageyam
 EC. II. 125; 1120. hesariṭṭu (11) haḷḷi (11) Hoysaḷa (5)
 EC. III. Sr. 43; 1123. hadimūru kaṁcina hoḷavigeya (54)
 polvavarār (17) Poysaḷadevara piriyaṛasi (42) EC. II. 132;
 1124. Hermaḍigavuṇḍana (3) EC. III. Nj. 194; 1125. Halasige and
 paḷasige. EI. XIII. p.298; 1135. huvinatoṭamum EC. II. 384;
 1144. haṁḍiyan (6) EC. III. Md. 22; 1145. po po vadi pōḡendu
 (148) EC. II. 140; 1147. hore, hiṁgiduḍu, hāl, hoṁ, pannir-,
 puligere, paḍedu, hattaṛ, hola, hāḷa, horeya, haḷḷa, EI. XVI. p.44
 1148. hoṇāḷakottu (18) baraka (2) EC. III. Nj. 110.
 1150. haṇavinaḷekka (20) hermmagaḷ (39) EC. VII. SK.131;
 1152. Tailaha. Hānuṁgaḷḷ, Pānuṁgaḷḷ. EI. XVI. p.36.
 1159. haḍuvalu (62) huṇiseya (62) hiriyaṛu (62) EC. II. 345;
 1162. haḷgaḷam (31) hoheyam (32), huṇ (33) and the rest are
 all p-. EI. XVIII. p.212; 1163. Huḷḷaṛaḷam (108) Heggadekōray-
 yaṇum (103) EC. II. 64; 1172. Hemmaḍi (12) Uḷiḥim (32)
 hiriduṁ (82, 94) (in verse) both p and h in prose. EI. XV.
 Maḍaḡihāl; 1175. Hoysaṇa (4) Biluhunāḍu (7) aḷihidaḍe (16)
 hoharu (19); EC. I. 65, 1175; Hūvinapaḍaḡe (3) hiṁdegade (3)
 honnabeddaḷeya (4) EC. II. 242; 1179. hōdabaṭṭeya (43)
 hulumaḍiya (43) Hiriyaḍēvarabaṭṭakkam (44) haḍuvalu hiriya, haḷḷi
 (44) EC. II. 397. Hoysaḷana (32) Tōrahanam (33) Tōrapa (63)
 hiriya (67, 71, 73) hola (73) paḍuva (71) EI. XIX. p.226.

1180. poy and pesaran (4) Hānamgallu (17) Hoysaḷaviraballāḷa (19) Kāluhaḷḷi (22) EC. III. TN. 106, 1180; 1182. piriya (36) paḍuval (40, 47, 48), pū (40). but hāhe (40) hīriya (44) hōha (48) EI. XIV. (kurugōḍ); 1184. pasuge, pērimge, hāḷa, hāsuge, haṇa. EI. XVII. p.189; 1195. puṭṭidan (7) piḍidam (16) piṁgugum (32) haṇamuru (56) EC. II. 335; 1199. haṭṭagāḷegadol (14) EC. IV. Ng. 47. perar; 1200. Rōgalu (11) haḷḷi (11) himda (11) EC. IV. Kp.47.

13th century: 1203. hore (46) hasumbe (47) Hoṭṭeyya (43) perggere (41) hola (48) huṭṭida (48) EC. VII. Sh.88; 1204. pēriḍoḍam (52) pērim- (54), otherwise all h-. EI.XIII. p.16; 1206. haṇa (16) hīriya (13) hokkaḍe (28) EC.II. 333; 1210. Huligere (13) hiṭu (13) paḍuva, paḍeda (40) ET. XIX. 194; 1213. Harahondanamaga (3) Koṇḍahohali (4) EC.III. Ml. 37; 1214. perggade (12) heggade (14) EC. VII. SK.243; 1217. haḍuvanahuniṣeya EC.II. 170; 1218. rāhuta, hōharu, appa (20) EC. IV. Hg.23; 1218. hesara (49) Haḍavaḷagoggi (21) pusi (9) EC. VII. Sh.5; 1223. haḍināraneya (2) haḷḷi (4) hōhāga (6) halaram (6) EC.VII. Sk.175; 1229. hōdaru (13) Heriyanāḍa (8) aḷuhidava (12) EC. IV. Gu. 19; 1235. hesarimdam (37) hōda (41) pesarvetta, pokkaḍe (17) EC.III. Md. 121; 1246. Hiriyaḷeṭṭadi (2) EC. II. 165; 1255. hōgi, huṭṭida EC. I. 6. Hoysana; appa, aha - 1276. samanvitavaha (for appa) (13) Sthāvaravaha (15) EC. III. Md. 70; 1282. horagāgi (26) appa (1) EC. II. 334; 1285. baluhimḍe (12) Hoyisaḷa (8) Haradayya (26) EC.III. Md. 62; 1290. haḷḷada (20) hērobbe (22) EC.III.Tn.27;

1295. Homma (11) Konda^{mtaha} (11) EC. IV. Yl.44 (for appa)

1300. baharu (37) EC. III. TN.98; ilihikottu (27) baha (35)
(for barppa) honnanu EC. III. TN. 98;

14th century: 1317. alihida (26) hōharu (30) EC. IV. Ch.116;
1325. hattu (10), Hosahalli (10) hadinaidu (22); 1348. Hāna-
gallinge (4) EC. I. 63; 1360. hōgi (3) Hulukōḍa Cikkaṇṇayya
(3) EC. I. 67; 1368. hōharu (31) honninge (25) baheu (20)
uḷḷamtaha (19) for appa, hadinentu (13) EC.II. 344, bahevu (16)
EC. III. Nj.117; 1370. iharu (15) hōharu (16) EC. IV. Ch.97;
1376. hāyidu (8) hōhāga (8) EC. VII. Sk.57; 1377. biṇṇaham
(20) EC. VII. Sk. 35, for vijñāpanā; 1382. Nṛpaṁ and Nṛhaṁ
(King), pogaḷgu (14) EC. III. nil. 21, 1382; 1390. halla (7)
halli (8) hariva (8) pesaraniṭṭu (23) hūṣeḍaḷu (25)
hōharu haṁdiya (31) EC.I. 39; 1391. hottina (6) hōharu
EC. IV. Yd. 1.; 1392. excepting appudakke, every p- and -p-
is h- and -h-. EC. III. Ml. 47; 1400. ahudu (21) EC.VII.Sh.11
15th Century: 1406. halli (7) alupidavam (13) EC.III. Sr.105
1409. bahevu (79) homma (78) asādhāraṇavamtaha. EC. II. 255;
abhivṛddhigaḷ aha hāge (27) EC. VII. Sh. 70; 1431. anubhavisi,
bahiri (53) EC. VII. Sh. 71; 1437. hōharu, EC.III. Ml.4;
1444. hōhanu (11, 12, 13) EC. IV. Yd. 7; 1477. hōharu (26)
bahiri (20) EC. III. Md. 77; 1484. hōharu (18) baheu (21)
EC. IV. Ng. 59; 1500. hōharu EC. II. 395; 1500. hoguvaru
EC. II. 340; All h- and -h- except in verse.

16th century: 1509. sahōdararaha (10) EC.II.228; 1513 hāge
(25) EC. III. gu. 3; 1517. hōharu (10 & 11) EC.III. My.5;

1539. bahevu (7) EC. II. 225; 1539. bahenu (13) EC. II. 224;
 1539. aḍahāgiralagi (7) adahanu (8) EC. II. 224; 1544. homnu
 (28) Hanasōge (27) halaru (33) Hosahaḷḷi (27); appa (12)
 Hosagadde (54) hōvaru (35) EC. I. 10; 1550. bahadu (15)
 hoharu (19) EC. III. My. 50; 1557. yī haṭṭanada (10)
 (for paṭṭanada) Nihphalam (35) hōha (38) EC. VII. Hl. 9;
 1564. bimnaha (8) kaḷuhi (8) yihari (14) EC. IV. Yl. 29;
 1569. adahu (10) EC. IV. Hg. 41; 1576. bahiri (30). EC. IV.
 Yd. 59;

17th Century: 1620. aḷupidavan (13) EC. III. My. 17;
 1634. adahu (18) aḍavakoṭamtavaru (40) hōharu (49) EC. II. 352.
 aḍahina (23) aḍava (24) EC. II. 250; 1645. Haradanahaḷḷiyalu
 yiha EC. IV. Ch. 124; 1650. hākiyiruvadu EC. IV. Yd. 40.
 1654. Verse portion: pasivante (11) pesaran (15) posatu (14)
 irppudu (13) pēḷan (55). Prose portion: hūvāḍiganige (77)
 hola (90) Hosahaḷḷi (80) EC. IV. Yl. 1. 1663. baharin. (53)
 and all h-. EC. III. My. 13; - 1670. bahiri (20) EC. IV. Hg. 119;
 1672. umḍu bahudu EC. VII. Sk. 213; 1673. nityōtsaha (4)
 EC. II. 390; 1678. nadeḍupaha (25) and all h-. EC. III. Sr. 94;
 1693. yihadu EC. I. 11.

18th century: 1753. samudradalliyiha (5) EC. IV. Ch. 128;
 1775. pra-u-ḍa pratāpa EC. IV. Yl. 4; 1782. pra-hu-ḍa pratāpa
 EC. I. 12; 13; 14. 1800. prauḍapratapa EC. III. Sr. 8. and all
 h-.

r.

The existence of r in Kanarese was noticed by
 1. Caldwell and later by Fleet and Kittel. 2. But Kittel pointed
 out that r was displaced in Kan. by r. The gradual
 replacement of this r by r, is pointed out here from the
 evidence of inscriptions.

The following words contain r:-

6th and 7th centuries A.D. *(K. equivalents in brackets)*

aridu (33-3, 45-1, 53-1) (aridu), aridam 58-3
 (aridanu), idarul (54-4) (idarolage), giveppaduvorum (62-11)
ere (29-4), (ere), eḍepare (40-1), ēri (36-4, 43-4),
kamara (8-3) (kammāra), kare (33-2) (kare), karu-um (7-10),
Kittere (18-2), kere (65-13) (kere), koredu (40-2) (koredu),
ghanammāriṭṭamān (34-1), Tarekada (31-2) (Talekaḍina), teravol
 (37-1) (tereyante), toradu (33-4, 46-3, 49-2) (toredu),
toradē (34-2), (toradē), tōri (37-1) (tōri), nūreṇṭu (21-2)
hūreṇṭu), neradu (59-4) (neredu), neredōn (21-4) (neredanu),
peran (61-6, 3-11) (horaginavanu), perjediya (31-2),
poragu (horagu), mūru (7-12, 19-2, 63-24) (mūru), Sindera
 (5-11, 6-11), Sindera.

There was difference in meaning in the words with
-r- and those with -r- *o.k. :-*

1. C.D.G. p.145 and p.163.

2. K.G. pp.23, 24, 114, 116, 117, 177, 253.

- (1) aridu (33-3) 'having known' (1) aridu (20-2) 'impossible'
- (2) kare (33-3) N: 'a stain' (2) kare - N: 'a bank', 'a shore'
 VB: 'to milk' VB: 'to call' 'to invite'

There are a large number of words of this kind:-

- | | |
|---|---|
| 1. <u>are</u> - N. a stone, a rock
VB: to be disfigured or defaced | 1. <u>are</u> - N. the rear, the back, a half.
VB. to grind. |
| 2. <u>iri</u> - vb. to beat, to kill | 2. <u>iri</u> - vb. to give forth, to rain. |
| 3. <u>uri</u> - a coarse network made of rope or ratan, in which pots and other vessels are suspended from the beams of the house | 3. <u>uri</u> - to burn, to glow. |
| 4. <u>uru</u> - vb. to be, to exist, to settle, to lean on. | 4. <u>uru</u> - a village, a small town. |
| 5. <u>ere</u> - n. a lord, a master
vb. to pour out liquid | 5. <u>ere</u> - a dark-red colour; a worm in general. |
| 6. <u>ore</u> - vb. to ooze, to trickle down.
n. a sheath. | 6. <u>ore</u> - vb. to speak, to touch.
n. similarity. |
| 7. <u>ore</u> - the red painting upon the lower part of a wall used as a description | 7. <u>ore</u> - declivity, crookedness; bending. |
| 8. <u>kere</u> - a tank | 8. <u>kere</u> - to scratch. |
| 9. <u>tere</u> - to be uncovered | 9. <u>tere</u> - a wave. |
| 10. <u>pare</u> - a drum | 10. <u>pare</u> - a scale or a coat of the onion. a fibre. |
| 11. <u>bare</u> - to grow dry.
to disappear. | 11. <u>bare</u> - to write. |
| 12. <u>mare</u> - to disappear, to forget
to screen. | 12. <u>mare</u> - a kind of deer. |

The context decides the meaning of the word in N.K. From a study of the words with r in the inscriptions of the 6th and 7th centuries and the corresponding N.K. equivalents, we see that the r has disappeared in N.K. (See appendix to this section *for examples from later inscriptions*).

History of O.K. r

A study of the forms with r from the 8th century onwards shows that r is maintained throughout the 8th, the 9th, the 10th and the 11th centuries. In the 12th century, we find r used for r in an inscription dated 1179. About the end of the 13th century, we find r replacing r in a few instances, e.g. neradu (1295) and neradirda (1296). The same tendency to replace r by r is found in certain areas in the 14th century particularly in Shikaripur Taluk. This becomes more noticeable in the 15th century in the same Taluk as well as in Seringapatam and Maddur taluks, (See 1415, 1420, 1431, 1458, 1474, 1477). Towards the end of the 16th century, the same tendency is found in the region round about Seringapatam. The replacement of r by r is more noticeable in the 17th century. In this century, both kinds of r are found in the same inscription. *When O.K. had r* Towards the close of the century, r is found less and less. In the 18th century, in spite of the occasional discovery of r forms, r had replaced r and from 1800 onwards r does not appear in these inscriptions.

From this, it cannot be concluded that r actually lived in the colloquial speech of the people till the end of

the 18th century. The occasional appearance of r in place of ṛ in 1296, is sufficient proof that the people had already adopted r in place of ṛ, whatever the pronunciation of the latter may have been, and that the writing of only ṛ was in vogue in poetry and literary compositions till the 16th century. The appearance of r and ṛ in prose occasionally ^{for ṛ} shows that ṛ was not so common as r.

Anyway, ṛ finally disappears towards the close of the 18th century.

The earliest published Kanarese work is Kavirāja-mārga by Nṛpatunga (about 877 A.D.) Though a work on Rhetoric, it deals with grammar occasionally. The use of ṛ there is in no way different from that in the inscriptions of the 9th century: adara (I.13) perara (I.14) bere (I.46) omdarol (I.81) eralterarakke (I.114) murarolā (I.120) miradā (II.142) arivina (III.81) kiridu (III.175).

As already stated under p-, there are four OK grammars:

I. 1045. Kāvyaśāloka by Nāgavarma:

The author includes ṛ in the alphabet (Sutra 6) and states that ṛ becomes r before a consonant (Sutra 65). The examples he quotes from ancient Kanarese works corroborate our inference about ṛ in the inscriptions of the 11th century.

II. 1045. Karnāṭaka Bhāṣā Bhūṣana by the same author, Nāgavarmma:

He included ṛ in the Kanṛ alphabet (Sutra 10).)

-ar is shown by him to be the suffix for stems ending in -u.

adu ar a adara (gen. sg. of adu) (Sutra 55). In Sutras 185 and 187, he states that -kāra and gāra are used as suffixes in taddhitas or secondary derivatives, to mean 'the maker of.' Once again he refers to r and states that roots ending in -ru have their past tense in -tta- (Sutra 229).

If we take his examples into consideration, the position of r is the same as the one in the inscriptions of the 12th century. The examples are mare, more (S.10) adarol (S.10.Com.) teru, poru and peru (S.229).

III. 1260. Karṇāṭaka S'abdamāṇidarpaṇa by Kēs'irāja.

The author includes r in the Kan. alphabet (S.18). The position of r in this work is in no way different from that in the inscriptions of the 13th century. His examples under the following sutras bear out the statement made above: 173, 181, 184, 188, 209, 210, 238, 240.

IV. 1604. Karṇāṭakas'abdānus'asana, by Bhattākalaṃka.

He includes r in the Kan. alphabet (Sutra 1). The author of this grammar simply paraphrases in the following sutras, 352, 353, 354, 355, 369, 379, 483, 484, 554, 566, 567, what Kēs'irāja has said in his S'abdamāṇidarpaṇa. He is more a commentator on Kesiraja's grammar. Here we do not get any corroboration of the actual position of r, as he is discussing the forms in the ancient kāvyas and does not take into account the contemporary speech.

There is no grammar which deals with the language of the 17th century onwards till about the close of the 19th century.

The inferences are corroborated till the 14th century by grammarians. But the last grammarian has not considered the language of his times. But the MSS. of literary works are liable to change at the hands of scribes, commentators and editors of later years. The examples from *Kaṇṇāṭakakarvīcarite* Vols. II & III have been taken to show that the evidence of inscriptions are more reliable.

From KKC. Vol. II.

1413. nūrukhaṇḍuga (46), 1424. kaṛeva (48),
1430. nereyadu (67), mereva (67), 1485. baṛide, tōre (136),
1500. mereduvu (143), ēṛisiye (149), baṛikaige (149),
1526 alkarina (209), 1535 mūranaridu (283), 1550 mōhigaḷarike
(236), 1590 adarol (313), 1599 poravārage (316), 1600 merede
(317), murivalli (324) 1606 maṛigala (352) turubi (352),
tori (353), 1611. kaṛedenō, jīvisalārade (355),
1620. niraavarē (362), 1640. koradu (370), 1646 arasuva (372)
1648 nere bēre (375), 1650 meredam (383) cirittu (383),
jārittu (383), bīrittu (383), guriyāytu (390), oḍaruta (403),
nere (403), beḍaruta (403), 1672. kaiseregonḍu (456),
ariyade (458), idara (459), teradim (460). 1675 mūraneya (465)
ariyada (492), 1677. yēruva (497).

The r is less noticeable in prose works than in very high-class poetry, where archaic forms were specially selected and used. All the examples given below are from *kāvya*s:-

1680. mīrida, muridu (508), 1700. r very infrequent.
bāyḍereya, buddhidorasittu (525), beṛagāgi (526) nūraivattondu
(526).

We rarely see r in Sarvajnavacana e.g. about 1700 A.D. very infrequently.

e.g. arivu, maravu, bērilla (p.560), 1712 teradali KKC.Vol.III. (2), 1715 agida (5), 7311 tereda (14), 1723 torittu (18), hāriduvu, tāriduvu, Jāriduvu, ūri, nīreyara (19), tīrrane, bīrrane, sarrane (19), pārumbale (21), 1740. ēri, maremādi (50), 1745. orate, kareva, ariye (55), 1750. kārisidaḷ, gāriḡāḷiyali (79), nērila, porumaṭṭu (85), kere, tore, are (88), 1770. ērutum (131), 1775 mareyaro, toreyaro (138), 1780. mareyalu, ēri, eragadiha (143), 1800. aruhinda, arivumarave (161).

r is found in poetry very rarely after 1740, but none in prose.

After 1800, r is rarer still. 1830 ivarolaḡilla KKC.III. (p.187), 1840. bedare (191), ariyadiral, muridu.

No r either in prose or poetry after 1850 in KKC.

But the inscriptions are not capable of being changed by these editors or scribes. Hence the evidence of the inscriptions of the later centuries are to be relied on as authoritative, till it is disproved by stronger and more authentic sources of information.

This r is found in Tamil, Malayālam, Telugu and Kanarese. In the words with -r-, found in the inscriptions of the 6th and 7th centuries, r is found intervocalically and not initially. In his Dictionary, Kittel gives a few words (about 25) with initial r which are really corruptions or mistaken spellings of words with r-. In the following

inscriptions r is found initially:-

1124. roḍisi EC.V. Cn. 149; 1224. Raṭṭapalli. EC.XI. DN
1300. Rattā, Raṭṭigā. KKC.I, p.402. 1300. Raṭṭaveḍamigam
KKC.I, p.401. This r is not found initially either in Tamil
or Malayalam. But Sitarāmācārlu in his "Sādaratnākaramu"
(1929) gives on pp. 673-675 a number of Telugu words with
initial r. G. P. Brown does not mention any Telugu words
with initial r in his Telugu-English Dictionary in the first or
second edition. In modern Telugu, as in N.K., initial or
intervocalic r is not used. Tulu has not got this r at all
now. In N.T., the distinction between r and r is disappearing
in all parts of the Madras Presidency except the extreme South:-

kirudu and kirudu (vanity); kōrudal and kōrudal (praying);
tarai and tarai (ground); taruvāy and taruvāy (proper time).

In the following T.-r- > T.-ṛ- and T.-rr- > T.-ṛṛ-.
kari and kaṭi (to bite); tari and taṭi (a stick); korram and
kottam (triumph); korrudal and kottudal (digging).

But -rr- is found in a large number of Telugu words,
but these are pronounced, not at -ṛṛ- or -tṛ-, but as -rr-.
A few of them are mentioned here:

Tel. arra (a division of a chamber); K. are; irra (the male of
the antelope); karru (a ploughshare); kirrupurugu (a cicada, a
noisy insect); kurra (small, young); kurri (a milking cow);
garre (an instrument for catching fish); gorre (a sheep);
cirra (a peg); cirru (anger); K. sittu (anger); turru (in
haste); Skt. tvarita; torra (a hole in the trunk of a tree);

narra (a troublesome milch cow); parra (a bog); purru (soft mire); purre (the skull); K. burude (the skull); barre (a female buffalo); burri (a heifer); borra (a pot-belly); K. bojju; mirru (a riding ground); T. mēḍu; K. mēḍu; M. mēḍu; morra (a scream); K. moṛe; varru (a heap); sorra (a shark).

The few corresponding words indicate that at one time Te -rr- have ^{was} been pronounced as -ṛṛ- or -tt-.

The Telugu scholars or peasants do not pronounce these words as Tamil -rr-, but only as -rr- (a long r). Further in N.Te. the long -rr- is shortened and -r- is used in place of r. In Kan, -rr- is found in some inscriptions, but the pronunciation is -rr-. In N.K. it is written and pronounced as -rr-. Surrembinam, (Ec.V. Bl.77). Kittel's equating tirrane to tiṭṭane in his dictionary is wrong as can be seen from his own edition of S Md. p. 393 (SMD. S.307). These are onomatopoeic words. In Tamil, r is used in place of -n-, -t-, -l- before -K, -C, and -P.

I. -N-. (1) where -nr- > -rr-

NWs. anru - arru (then); inru - irru (now); enru - erru (when); onru - orru (one).

(2) where -n- > -r-

tankaval - tarkaval (self-protection); tankolai - tarkolai (suicide); tancuṭṭu - tarcuṭṭu (self-reference); tancelvam - tarcelvam (one's own property); tanpāḍi - tarpāḍi (a lark)

II. -t- > -r-.

Lws. utkaṭam - urkaṭam (an elephant in rut); utkrṣṭam - urkrṣṭam (excellence); udgāra - urkāram (vomitting); utsarga - urcarkam (abandonment); utpatti - urpatti (birth); kutsita - kurcitam (abhorrence); tatkālam - tarkālam (the fixed time); tadbhavam - tarpavam (born of that); balātkāram - palārkāram (force - compulsion); bhāskaran - pārkaran (the sun); vatsanābhi - varcanapi (a kind of poison).

III. -l- > -r-.

alpam - arpam (trifling); ulka - urkai (a meteor); kalke - karkam (drugs pounded for the preparation of decoctions, oils, etc.); kalki - karki (a horse); svalpam - sorpam (a little); nalpati - narkati (bliss); nalkanavu - narkanavu (a good dream); nalpendu - narpendu (a good woman); nalcīr - narcīr (a good state).

This change of -l- to -r- is also found in the O.K. of the inscriptions studied. Nirisidom "Set-up" or "caused to stand" is from nil - to stand. T. M. Nil - to stand. Te Nilu - to stand. This root 'nil', when converted into a causative -l > -r- in O.K. as it does in O.T. niruttu - to cause to stand.

In Kanarese, roots teru, peru and poru form their past tense with -tt-, i.e. tettam, pettam, pottam (Smd. 240). But this long -t- in the past clearly shows the following:-

ter, per, por, are the roots. When -da- the past tense suffix, is added ter - da = tetta; per - da = petta; por - da = potta. Unless -da- is derived from < ṣ-nta- (K. -r-) or -ta- (K.-r-) this change is impossible. Ter - ṣ-nta = ter (n) ta; the pre-consonantal nasal disappears; terra = tetta. Similarly for petta and potta. This shows that in O.Kan. also rr > -tt-.

In O.K. Kiridu > Kurḍ before consonants, e.g. kurndadi. But before vowels kirḍa > kit, e.g. kiru - aḍi > kittadi; kirḍ - esaḷ > kittesal. This shows that in O.K. -rr- used to become -tt-.

In Kanarese, peragu is replaced by peḍa in compounds (Smd.174, KSS.369) e.g. peḍaṅgay, peḍagay, peḍadale. Kanarese grammarians state that r gives rise to ṛ when pronounced with greater pressure and force. (KVV.6; KBB.10; Smd.18 &19, KSS.1). According to these, ṛ is a cerebral.

I suspect pera = < peḍa < ṣ-peṭa. This gives us peḍagay. In Tel. also we find peḍa in the same sense, e.g. peḍabuddhi (Uttararāmāyana. 7. ch.) This peḍa gives us a hint as to the probable reason of the grammarians to call ṛ a cerebral. When single -ṛ- = -ṭ-^(t), Kan. & Tel. voiced the intervocal single surds and used the sonant symbols for the voiced stops. But when -rr- became -ṭṭ- or -tt-, the sound value was retained. Why it is -ṭṭ- or -tt- sometimes is at present unknown.

Further, surds coming after -ṛ- of roots in Kanarese

do not become sonants, but those sounds that come after r > sonants. (sutra 29, KBB. Smd. 65, 66; KSS. 89 & 90). This clearly shows that it is a stop and a surd. Further, this r when followed by a surd becomes r and, later, is assimilated to the surd. In idarke, -ar- is the suffix; in place of -ad- -ar- is used here, perhaps for dissimilation; idu - ar - ke > idarke. This idarke > idakke in N.K. cp. T. idarku.

Also, in the inscriptions r is used for representing the upadhmaniya breathing before -p-:

1. nirpindam (Ec.II. 63. 1163 AD)
2. payahpura is written payarpura (EI. XIII. p.36)
3. bhavinah parthivēdrān is bhavinarpār - (52) E.I.XV. p.26
1110 A.D.)
4. vigatabhayayas'arpatāka (67) EC.IV. yd.60, 890, A.D.

This mistake is due to the similarity in the shape of the symbol for upadhmaniya breathing and -r-. D.K. r is used wrongly for Skt. r. e.g. arula (5-15), kamara (8-31); rūdhi, arūdha - kāra and gāra in the inscriptions and grammars r is used in later inscriptions in place of -ṣ-:

purpa (6) E.I. XII. p.271, 1189. E.I. XV. p.33, 1189.
purpāyudham (22) E.C.VII. Sk.185, 1158, A.D.

In Tamil, -ṣ- is represented by -ṭ-.

Skt.puṣpa = T. puṭpam - a flower. ^{skt.}visēṣakam - T. visēṭakam - anything special.

This suggests that Kan. r may correspond to T. -ṭ- though this use of r may be due to a confusion with the upadhmaniya.

All these show that r in Kanarese is a cerebral according to the grammarians. Since it is now lost in N.K., it is not possible to find out what its phonetic value may have been. That it represents a stop, perhaps an alveolar, which can become a dental or a cerebral and not the continuant r, is definite.

Origin of O. K. r

<u>Kan.</u>	<u>T.</u>	<u>M.</u>	<u>Tel.</u>	<u>Tu.</u>
I. pr. Drn. X-t- after short vowels <u>-r-</u>	<u>-r-</u>	<u>-r-</u>	<u>-r-</u>	<u>-r-</u> (-j-) (-d-)
<u>ara</u> (virtue)	<u>aram</u>			
<u>aru</u> (six)	<u>āru</u>	<u>āru</u>	<u>āru</u>	<u>āji</u>
<u>ari</u> (to know)	<u>ari</u>	<u>ari</u>	<u>eruka</u>	<u>ari</u>
<u>ere</u> (lord, master)	<u>irai</u>	<u>irai</u>		
[<u>ēru</u> (to ascend)]	<u>ēru</u>	<u>ēru</u>	<u>ēru</u>	[<u>eru</u>]
<u>kore</u> (to cut)	<u>kurai</u>	<u>kurai</u>	<u>korata</u>	<u>kore</u>
<u>tera</u> (an opening)	<u>tira</u>	<u>tira</u>	<u>teacu</u>	<u>tere</u>
<u>toradu</u> (to leave)	<u>tura</u>	<u>tura</u>	<u>toragu</u>	<u>torapum</u>
[<u>nūr</u> (a hundred)]	<u>nūru</u>	<u>nuru</u>	<u>nūru</u>	[<u>nūdu</u>]
<u>nere</u> (to become complete)	<u>nirai</u>	<u>nirai</u>	<u>nerayu</u>	<u>nerevum</u>
<u>peran</u> (an outsider)	<u>piran</u>	<u>piran</u>	<u>pera</u>	-
<u>poragu</u> (outside)	<u>puram</u>	<u>puram</u>	<u>purugu</u>	
<u>veragu</u> (alarm)	<u>veruppu</u>	<u>veri</u>	<u>veragu</u>	<u>verri</u>

	Kan.	T.	M.	Te.	Tu
pr. Drn. \dot{Y} -t-					
after long vowels.					
	-r-	-r-	-r-	-r-	
1. Nīru: vb. "to reduce, to powder," n. "power, ashes"		nīru	nīru	nīru	
2. Nāru "to stink"		nāru	nāru	nāru	
3. pārū "to jump"		pārū	pārū	pārū	
4. bēre "separate"		vēre	vēru	vēru	bēte
5. mārū "to barter, to exchange"		mārū	mārū	mārū	
6. mīru "to surpass"		mīru	mīru	mīru	
7. mōre "the face"		mōrai "the chin"	mōr	more	
8. sārū "broth"		cārū	cārū	cārū	
9. sūre "plundering"		cūrai	cūrai	cūre (sūre)	

II. But pr. Drn. \dot{Y} -nt- kan. -d- and T. & M.nr.
(after long vowels) K. īda - T. īnra.

III. But Pr.Dr. \dot{Y} -nt - (after short vowels) has K. -nd- and
T. -nr- after a short vowel in the following :-

T.	K.
onru (one)	ondu

T.	K.
an <u>r</u> u (then)	andu
in <u>r</u> u (now)	indu
en <u>r</u> u (when)	endu
kon <u>r</u> u (having killed)	kondu
sen <u>r</u> u (having gone)	sandu
nin <u>r</u> u (having stood)	nindu (nintu)
kun <u>r</u> u (to diminish)	kundu
kan <u>r</u> u (a calf)	kandu (karu also)
ven <u>r</u> u (scorched)	vendu

Sometimes in colloquial speech of villagers T. nr > -nn-
inru > innu; enru > ennu; or ru > onnu. kanru > kannu;
as in mal. onru > m. onnu; panri > panni; venru > vennu.

K.	T.	M.	Te.	Tu.
pr. Drn. X -nt- (after long vowels)				
- <u>r</u> -	- <u>nr</u> -	-r- (and later assimila- tion)	-c- -d- -n-	-j- -r-
<u>ūru</u> "to fix, to support"	<u>ūnru</u>	<u>ūnnu</u>	<u>ūnu</u>	<u>ūru</u>
<u>tōru</u> "to appear"	<u>tōnru</u>	<u>tōnnu</u>	<u>tocu</u>	<u>tōj</u>
<u>mūru</u> "three"	<u>mūnru</u>	<u>mūnnu</u>	<u>mūdu</u>	<u>mūj</u>

In Tu, Kan r is found as -j- before short vowels

also:

K. <u>āru</u> "to be dried"	Tu. <u>āj</u>
K. <u>bari</u> "empty"	Tu. <u>baji</u>
K. <u>karu</u> "a calf"	Tu. <u>kamji</u> (Cp. T. <u>Kanru</u>)

Kan. r corresponds to Tu. -r :

K.	Tu.
or <u>a</u> gu "to lean, to lie down"	orag
kā <u>r</u> u "to vomit"	kāru
kī <u>r</u> u "to scratch"	kīru
kuri "a sheep"	kuri
kesa <u>r</u> u "mud"	kesar
jā <u>r</u> u "to slip"	jār
bēsa <u>r</u> "disgust"	bēsar
mī <u>r</u> u "to transgress"	mīr
sā <u>r</u> u "to proclaim"	sār (Cp. T. carru)
sere "confinement"	sere

In two words Kan. -r- corresponds to Tu. -t- :-

K. ad <u>a</u> ra "of that"	Tu. ayta
K. bē <u>r</u> e "different"	Tu. bēte

Kan. -r- corresponds to Tu. -d-:

<u>after long vowels</u>		<u>after short vowels</u>	
K.	Tu.	K.	Tu.
ore "a sheath"	ude	nā <u>r</u> u "to stink"	nādu
kiru "small"	kidu	nū <u>r</u> u "100"	nūdu
kere "a tank"	kedu	mā <u>r</u> u "to change"	māru
pore "burden"	pude		
mare "a screen"	made		
muri "to break"	mudi		

Some of the forms in T. with -nr- > -rr in Tamil.

Both these have correspondences in Kan:

anru "then" = andu
 inru "now" = indu
 enru "when" = endu

But

T.	anru	arru	K. atta
	inru	irru	K. itta
	enru	erru	K. etta

But the meaning in Kanarese is one of place whereas it is one of time in Tamil:

K. atta = there; itta = here; etta = where

This leads us to a consideration of the -rr-.

Pr.Dr. ~~tt~~-tt- is retained as rr in T. & M. In T. though written as -rr-, it is pronounced as -ṭṭr- in some areas and -ṭṭ- in other areas. Many people pronounce it as -tt-. Thus in Tamil dictionaries, there are forms with -rr- and also with -tt- having the same meaning and used in the same sense::

IV. pr. Drn. ~~tt~~-tt- after short vowels

K	T. & M.	Te.
-tt- (-ṭṭ-)	-rr-	-ṭṭ- (-tt-)

T. & M.	K.	Te.
Orri (pledge, lease) (otti)	otte	otta
orru (to gain) (ottu) (to unite)	1. ottu - compressed 2. ottu - together 3. onṭu - to agree with	ottu oṭṭu onṭu
karrai (a collection) (kaṭṭai) of hair	kaṭṭe (a broom)	kaṭṭa
kurram (a defect) (kuttam)	kutta	kudi
kurru (to pound) (kuttu) (to beat)	kuṭṭu (to pound) & kuttu (to pierce)	kuṭṭu (to stitch)

T. & M.	K.	Te.
<u>curru</u> (to go round) (<u>cuttu</u>)	suttu	cuttu
<u>parru</u> (to seize, to hold)	<u>pattu</u> (to go over) <u>paṭṭu</u> (the hold in wrestling)	paṭṭu
<u>purru</u> (ant-hill) Puttu	putta	putta
<u>ḍerra</u> (that has been obtained)	petta	
<u>marru</u> (again, besides)	mattu	mari, maḍi
<u>murru</u> (a siege) (<u>muttu</u>)	muttu	muṭṭu
<u>varral</u> (dryness) (<u>vattal</u>)	battu (to dry)	vatta

pr. Drn. ✕ -tt- after a long vowel

	K. -ṭ- (-ṭ-)	Tam. - <u>rr</u> -	Te. -ṭ- (-ṭ-)
1. ūta (firmness)		ū <u>rr</u> am	ūtamu
2. ūṭe (a spring)		ū <u>rr</u> u (ūttu)	ūṭa
3. ēta (a mechanism for lifting water)		ē <u>rr</u> am	ētamu
4. tēte (clearness)		tē <u>rr</u> am (certainty)	tēṭi
5. tōta (a garden)		tō <u>rr</u> am	tōtamu
6. nāta (stench)		nā <u>rr</u> am (nāttam)	nātam
7. mātu (a reply)		mā <u>rr</u> am	māta

In a few cases, the -rr- of T. corresponds to -r- of Kanarese and -ṭ- of Tel :-

cārru (to proclaim)	K. sāru	Te. cāṭu
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But T. & M. kāppārru (to protect); K. kāpādu;

Te. kāpādu; where T. -rr- K. -ḍ-

pr. Drn. ✕ -dd- after long vowels	K. dd (ḍḍ)	T. rr	Tel. -ḍḍ-
(kāppādd)	kāpādu (to protect)	kappārru	kāpādu
pr. Drn. ✕ dd after long vowel	K. -r-	T. & M. -rr-	
	sāru (to proclaim) (Te cāhi)	cārru	
	tūru (to winnow)	tūrru	

Appendix

8th century

740 A.D. Edattorenada (6) EC.III. My.55. 750 A.D. teruvudu
(22) EC.IV. HG.4. tere (22) EC.IV. nereyardi (1) EC.III. My.6
800 A.D. olamgere (25) EC.IV. Sr.160.

9th century

810. arūsāsirakke (2) EC.III. Nj.26. ereyar (2). 865. nirugal
(a set up stone) EC.VII. p.200 nirisidon. I.Ant. Vol.XII. p.223
870. turugalol (6) EC.VII. Hl. 13. 884. turuvam (10) EC.II.
394. ērida (12). 888. Peddoregareya (8) EC. I. 2. taruvom (8)
tombhattarusāsirbbar (9) eṇṭunūru (14) EC.I. 2. 890. Ereyam-
gaṅge (5 & 12) EC.I. 3. mūrubbhattamun (9) E.C.I. 890. Per-
mugagere (74) tore (73) ērina (73) vigatabhayayasarpātākavab-
hāsa- (67) EC.IV. yd. 60. 898. parekambalada (6) parekere
(3) mūru (5) EC.III. 97 & 98. 900. ariya (2) EC.I. 60.

Freyarasamge (2) EC.I. 60. mūrukallam (1) EC.II. 443.
kereyam (3) EC.IV. Ch.141. Turundavolala (10), EC.IV. HG.110
turugalol. EC.IV. Kp.17. ariye (9) EC.IV. gu.57.

10th century

900. irdu (4) Ereyappa (3) EC.III. TN.115. 907. perataledivæ-
am (8th day) (3), kere (5) avarolage (7), irdu (4). 910.
Ereyapparasar (5), mereyapponu EC.IV. Hg.103. (10). kere
 EC.III. Sr.134. 920. Ereyappan EC.IV. HS.92. 930. ēridode
 (2) teredavu (E., Nirisidom (11) EC.IV. Hg.116. 934. nirisi-
dalū, EC.VII. H1.23. 940. parapinge (7) perabāgadalli (8)
meredu (14) bedaruvinamte (12) EC.II. 138. 971. nereye (7)
 EC. IV. Ch. 9. 972. keregala EC. IV. Ng. 51. 977. eragida
 (5) EC. IV. Ng. 23. 978. peddoregare (13), aru sasirbbarum
 EC. I. 47. 982. arivem (36) porage (97) kiridu (100)
nereye (124), ivrol (104) bēre (107), perar (41) iridu (52)
 EC. II. 133.

11th century

1007. iriye (9) pāruva (10) iridu (9), ire (17) nirisida (23)
tore (14). 1012. turuvanikkisi (9) EC. IV. Kp. 16.
tallaraisalke (13) EC. III. Sr. 140. 1019. kereya (10)
ēruvantu (15) iriva (23) areyaṭṭi (17) EC. VII. Sk. 125.
 1021. nūra, mūraneya (1) āvudarul (4), nāḍaoreya (chief?) (4)
 EC. IV. Hg. 16. kiriyacōliyam EC. III. Nj. 134. 1022. kerege
 (18) EC. III. Md. 78. 1031. kereya (12) EC. IV. Hg. 7.
 1050. kereyam (15) eri (23) EC. VII. Ci. 8. eragi (4)
nirisidom (12) EC. I. 30. 1057. ārāge (1) givinge (4)
Erayamgana (4) kondarembudu (20) kere (33) EC. IV. Hg. 18.

1060. iridu (8) E.C. VII. Sk. 152. Heggerege (19) konareyim (7) kereyim (15) EC. VII. Sh. 6. turugolam (3) karidu (3) EC.III. Md.116. 1069. kere (8) yere (10) EC.III. TN.135. 1070. kereye (5) kerege (11) EC.I. 49. 1076. berdale (27) garde (27) galde (21) beddale (22) aregereya (23) harekāra (24) EC.VII. Ci.18. marevuge (13) kereya (40) EC.VII. H1.14. 1085. arusasira (21) kerege (33) irivakava (41) ariyar (42) kiridu (43) pereyamdaḍe (44) aravaṇṭage (45) kum̄bārargge (56) harige (51) harige (47) EC.VII. Sh.10. 1087. eredu (19) ereya (17) mūnūru (15) EC.IV.149, 55. 1087. Torenada (6) EC.IV. Yd.2. 1092. kere (9) ponnarakotta (7) (cf. ponnarakotta) EC.IV. gu. 93. 1049): turuvam (19) yērida (19) birda (14) 1095. ākereya (14) kannagereyam (13) EC. IV. Kp.49. 1095. bedari (27) nūra (35) kere (43) tore (46) EC.I.57. 1100. taledōrade (39) EC.II. 69. nirisidom EC.II. 164.

12th century

1107. turuvumam (8) nerenūrusayiradarunuralverasu (12) perag-
ikki (12) iridu (13) EC.IV. Hg.79. 1113. Ededorenāḍa (3) ponnarakondu (5) pallikārarum (8) EC.III. Nj.44. 1115. neren-
āḍisuttum (169) merevuttire (170) arusasiram (170) EC.II. 127
1117. arusasira (4) Heggere (29) EC.IV. Ch.83. 1123. nereye (35) munnūra (54) EC.II. 132. 1144. iridu (6) EC.III. Md.22. 1145. sajjegēral (129) EC.II. 140. 1148. einūru (18) EC.III. Nj. 110. 1159. ereyam (11) peramge (37) asta bahirprapamcam (38) EC.II. 345. 1163. nirpīṇam. EC.II. 63. 1175. yeradu (14) EC.I. 65. ārade (23) kaggereyumam (41) teradiṁda (57) EC.II. 240. 1179. oramtana (r is used for r) EI. XII. p.336. 1180. ariva (12) mūru (19) EC.III. 71. 1195. mūru (56) kere

(54) EC.II. 335. 1199. iriva (19) nereda (21) marevokka
EC.IV. Ng.47.

13th century

1203. hore (46) hērimge (50) heruvaru (47) iridade (48) EC.VII.
Sh.88. 1206. hanavomdara (16) manedere (15) EC.II. 333.
1217. mūrugumdige EC. II. 170. 1218. purpasasararibbara (12)
kere (50) EC.VII. Sh.5. 1223. hadināraneya (2) iridu (6) kere
(9) turuvam (7) EC.VII. Sk.175. 1229. virodisamvatsanada (4)
EC.III. Ml.93. r for r. 1235. nērggiriyau (30) EC.III. Md.
121. r for r. kereya (41) ondara (45) EC.III. Md.121. 1276.
mūra (38) nālkara (36 and 58) hadināruballa (42) eidara (62)
mūrara (71) hanneradara (79) EC.III. Tn.97. 1278. kirukula
(44) EC.II. 347. Devarakere (13) korakodahu (19 & 20)
Mākalakereya (21) EC.I. 32. 1279. nūrake (32) ondarōpadiya
(33) EC.II. 336. 1281. Edadorenāda (14) EC.III. Tn.100.
1282. horagāgi (27) hāsaregallu (30) Edavallagere (22) EC.II.
334. 1284. iridu (7) EC.VII. Sk.140. 1290. Hegguruvada (25)
ippatharamane (32) āru (34) mūru (42) EC.III. TN.27. 1291.
horasuka. EC.VII. Sh.78. 1293. voleyakāra (13) iridu (14)
bēmtekāra (7) EC.IV. gn.66. 1295. eredu (15) Torenāda (16)
EC.IV. Ch.65. 1296. mūnuralu (9) kere (11) neradirddu (9)
neradu (12) r for r. EC.I. 45. 1300. nūrayippattārarolage
(9) bēre (41) terutta (37) EC.III. Tn.98

14th century

1309. aruvattu (10) nūreppattu (11) neradu (16) r for r.
EC.VII. Sh.19. 1312. Sārumanayakaru (6) iridu EC.III. Nj.71

1319. kere, tere (22) EC.III. Md.100. 1325. āru (4)
 nūrahattakke (10) mūru (23) kere (24) mūvattāru (25) EC.III
 Tn.99. 1332. karuṇisidhāru (32) EC.III. Nj.65. r for r.
 1336. kaṁcagāra (13) EC.III. yl.38. 1336. kere (1)
 mūvattara (4) teruta (9) kāraṇāthamge (4) EC.IV. ng.36.
 1368. Udugore (76) Horahodeya (67) EC.VII. sk.282. 1368.
 mīridayanu (29) EC.II. 344. eredu (14) teruva (12) teruta
 (16) EC. III. Nj. 117. 1376. Toranada (6) r for r. EC.VII
 Sk.57. turuserehōhaga EC.VII. Sk.57. 1377. erasidanu (22)
 Harahalli (6) EC.VII. Sk.35. 1390. kere (9) eredu (25)
 EC.VII. Hl.6. 1390. Badagakere (11) marevokkarakava (18)
 EC.I. 39. 1396. nūruyentu (20) no r but r. kere (24) EC.
 VII. Sk.241 1396. mura (17) maggadere (21) maduvedere (22)
 gānadere (22) EC.VII. Hl.71.

15th century.

1403. maṭhadereyanu (7) EC.IV. Hg.47. aridu (11) EC.IV.
 Hg.60. 1407. horaveyārage (4) EC.IV. Gu.41. 1411. terige
 EC.III. Nj.137. 1415. mūnūru (2) r and not r. EC.VII.
 Sh.31. 1416. āledere (10) āḍudere (10) EC.III. Sr.105.
 1417. sūregōṇdaru (17) EC.VII. Sk.37. 1420. mugalikere (39)
 No. r. EC.VII. Sk.288. 1422. āḍadere kumbāradere (14)
 (prose) No. r. 1430. yeradukottevu (19) EC.IV. Ch.159.
 EC.VII. Sh.40 (prose) 1431. eradu Rottevu (55) EC.VII.
 Sh.71 (prose). 1431. eradu (23) gānadere āmedere (30) oḷavār
 horavāru (31) Gaṇḍugere oḷagereya (40) No. r. EG.VII. Sh.71

1432. horavāru (20) EC.III. Sr.7. 1437. Heggerege (19) kuriterige (No r). EC.III. Tn.47. 1437. Kāmigerēya. EC.III. Ml.4. 1458. kere (no r) (63) kumbāra (61) no r. EC.III. Sr.133. kere (37) EC.III. Sr.89. 1474. kaligereya (no r) EC.III. Ml.121. 1477. Arasanakere (8) but vomdukereyanu (11) no r. EC.III. Md.77. 1482. kereya. EC.IV. Ch.185. 1484. eradu (11) EC.IV. Ng.59. 1494. nūru (6) kere (6) EC.III. Nj.100. 1496. erevalli EC.III. Nj.33. 1497. tere (11) EC.III. Nj.115.

16th century

1509. Yeragamballi (9) EC.IV. yl.18. 1513. dhāreyaneradu (69; 74) malligere (98; 107) (prose) EC.IV. ng.81. No r 1513. terigegalu (17) bōgāraderige (17) gaṇācāraderige (no r) āhaderige asagara terige nayindara terige kumbhāra (no r) terige (19) EC.IV. gn. 3. karihola (4) kere (10) Hūregadde (13) EC.III. Tn.37. 1517. eradu (8) EC.III. my.5 1519. baruva (9) Kuruha Javadevapagaḍana (6) EC.III. Nj.63 1521. Sarvamānyada (5) paridēvaya (8) EC.IV. yl.21. 1524. olagere (247) no r. EC.VII. Sh.26. 1527. eradu (10) EC.III. Sr.1. 1530. tarisi (26) eradu (27) maleyuru (7). 1530. nānūra aruvattāru (3) EC.IV. Hg.43. 1532. mūraneya (6) eradu (8) olavarehoravare (9) EC.IV. Ch.115. 1538. nūra arpattaneya. EC.III. Md.112. 1541. kere (24) eradu (26) nūru (21) EC.III. Tn.120. 1542. karadu (17) eradu (18) EC.III. Sr.6. 1544. mulu (29) l for r. kereya (26) EC.I. 10. 1556. eradu (14) EC.III. Tn.108. mūrake (18) no r;

aruvattumūru (19) EC.VII. Sk.55. 1557. talavārike (22)
Kuruvada grā. EC.VII. Hl.9. 1585. yeradu (16) no r.
 EC.III. Sr.40. 1589. kabbereya (9) EC.III. Md.25. 1600.
eragidanu (4) no r. EC.II. 204.

17th century

1605. Hamgarepurada (6) kerekaṭṭe (13) EC. IV. Ch.82.
 1622. menasugere (192) valagere (199) kembare (208)
kerekelagaṇa (220) kerebaḍagaṇa (221) No r. EC.III. Tn.62.
 1634. yeradu (30) yarisi (34) EC.II. 352. 1634. pareyamna
 (19) EC.II. 250. 1639. kere (146) no r. EC.III. Nj.198.
 1654. keregal (47) sēruvagāranige (75) samgītagārārige (83)
nūrakke (88) adara (13). 1663. eredu (14) EC.IV. Hg.85.
 No r. 1663. ārutirumāle Seve (46) kerekelage (59) EC.III.
 Sr.13. 1664. eradu (26) EC.IV. gu.25. 1666. eradu (17)
 EC.IV. yd.53. 1667. kerekaṭṭe (112) EC.IV. yd.43. 1668.
Kerehalli. EC.VII. Sh.81. 1669. mūru (20) nūru (21)
nūrayippattaru (22) eradu (26) EC.IV. HS.139. 1670.
āruvarahada (7) EC.IV. HG.120. No r. 1671. teru (26-28)
ārumāndigū (29) EC.VII. Sh.3. 1685. eredu (18) valagere
 (22, 25) EC.III. My. 7 1686. āru (99) eradu (105) kerege
 (143) EC.III. Sr.14.

18th century

1700. kallanirisidam EC.I. 71. 1722. teruvahanavanu (8)
terigehanava (10) EC.VII. Sh.21. 1722. kereyalli (441)
Belekerege (445) Saṭṭikeremaṭhakke. No r. (503) kuruvada
 (493) huttaremele (428; 540) huttare (508, 530, 532, 549,

594) kere (529, 530) kerege (574) paṭṇagere (590) nūra
 (595) nūrippattara (628) volagere (637) nūrahanneradu (681
 682, 685, 709) mūru (684, 709) eredu (710) EC.III. Sr.64.
 1724. einuru (150) kere (155, 158, 161) terige (164, 165)
 hadimūru (175) eredu (191). 1741. kumbāragumḍige (159)
 kere (170) EC.IV. yd.58. 1748. kerehaṭṭi (308) horage
 (317) Haṁdugere (358) kereyērī (358) Kaṭṭegere (378) idara
 (382) kerege (476) kere (1350) ippattāru (1372) EC.III.
 TN.63. 1759. teruva (10) pujegāraru māṁnyagāraru (9)
 terige (31) horagu (46) EC.IV. Ch.101. 1762. nūra
 aravattēlu (17) nūra ippattāru (14) EC.IV. yl.63. 1762.
 āranūra ippattu (20) aruḥattu (17) EC.IV. Ng.7

19th century.

1825. nurokkalū (19) E. I.25.

V.

The following words contain v-. (Their N.K. equivalents are given in brackets):- valikke (balika); valliggāme (Balagāve); vandu (bandu); vāl-vu (bālu); viṭṭār (biṭṭaru); viṭṭu (biṭṭu); vittādalli (bittidakade); vetṭede- (beṭṭede-); Veḍevalli (Beḍahalli); veḷege (beḷeyali); veḷeyāde (beḷeyade); Veḷgoḷa (Beḷgoḷa); Veḷmādadā (Beḷmāḍada); vēgūrā (Bēgūra):

Some of these words have b- in these inscriptions :-
 Nws. bandu, biṭṭa, biṭṭavol, biṭṭe;
 Lws. besagey, bēgain.

The corresponding words in T., M. and Te. have v- and in Tu. have b-.

K	T.	M.	Te.	Tu.
vāl-vu	vālvu	vālvu	e	bālu
viṭṭār	viṭṭār	viṭṭu	viḍicināru	biṭṭa
vittu	vittu	vittu	vittu	bittu
veḷe	vilai	vila		beḷe
veḷ	vilangu	vilaññu	veḷe	biḷi

All words with initial v- in Kan. have corresponding words in v-, in the other Dravidian languages.

Even in the case of Lws., Kan. b- corresponds to T., M., Te. v- and Tu. b-.

K.	T.	M.	Te.	Tu.
bēgam	vēgam	vēgam	vēgaram	bēga

That this b- is a later development from v- will be clear

from the following:-

9th century

810. basadi EC.II. 415. 810. viṭṭa (10) EC.III. Ml.68; Ml.5
Bāraṇāsiyūṁ. 870. vāraṇāsiyu. EC.III. NJ.68. 884. bidiyā-
yaṭam(g) EC.II. 394. 888. Sāsirvbarppār vbarumam (12);
Sāsirvbar. Bāraṇāsiyumam (12), Sarvbaṇandi (7). E.C.I. 2.
895. Sāmbatsaraṁgola (2) EC.III. Md.13. 900. bandisidar (for
vandisidar) EC.II. 55; EC.II. 4.

10th century

930. vaṇṇisutte (58) vayasi⁽²⁸⁾ (for bayasi. N.K.) ET.XIII.326.
950. bandisida. EC.II. 154. 978. Beḷgola (9), Bīrasēna- (10)
Sāsirbharum (13) aynūrbbarum (15) orbban (16) Bānarāsiyūṁ
(for vāraṇāsi) (16) ārorbba (18) E.C. I. 4. 1000. bīrara.
EC.II. 45. bandisida, bandu. EC.II. 49.

11th century

1038. vārālasialu. E.I. XVI, p.277. 1050. bandisida. EC.II
52. bandisidam. EC.II. 465 (for vandisidam). 1071. v > b
after r, before y and r. garbba (3.16) aḷurbbim (3) dibya
(10) dēty (11) sārbbabhaumam (15), purbba (16, 22, 40),
ōrbbarā (19), Sāmsēbyam (29) bhābya (40) byōma (51), sarbbo
(56), byacāraṇada (63), byākhyāna (66, 67), E.I. XV, p.337.
1080. basadige. EC.II. 485. 1097. v > b in braja (13)
dibyam (23, 32) byatīpātamam (25) drabya (37). EI. XVII,
p.182. 1100. bandisida (for vandisida) EC.II. 48.

12th century

1104. ālvalam (4) tōlvalam, bālvalam. EC.VII. Sk.131.

1113. v > b initially in Skt. words and also in Samsebyam (4) and nalya (15). EI.XV, p.105. 1152. nirvvādhe. E.I.VI, p.36. 1172. byāpaka (34), byāpanam (34) patibrate (36) brāt (36) byāpāra (40) brāta (45) braja (48) byavahāri (61) dibya (79 and 87) bratiṁdram (80). E.I. XV. Maḍagihāl 1200. b for v. braja (9) sēbyam (15) braṁs'varam (25). v for b. dōrvvāla (5). EI. V, p.28.

13th century

1255. bīragallu. EC.I. 6.

1285. vīragallu. EC.I.7

The writing of Sāsirvbar (888) is noteworthy, as it suggests the mode of writing and the hesitation of the writer.

Both v- and b- are in use during these centuries, and in the earlier centuries the forms with v- are more in number. About 1192, the sign for v denotes both v and b in the inscriptions (EI. Vol.VI, page 98).

In the later inscriptions b- is more common than v-. In KRM. (877 A.D.) we find b-:

balikkam (I. 93) bālvude (II. 36) bāradānam (II, 56)

bamdode (II. 41) beladu (III. 166) bērevērappudarim (I. 46)

In the later Kan. grammars all the forms are in b-, but in word groups and compounds, b- is replaced by v-.

KBB.	SMD.	KSS.
31. e <u>l</u> a-vidir	67. ka <u>ḍ</u> u-vel <u>p</u> u	91. mū-va <u>ṇṇ</u> am
kal-vā <u>l</u> e	ā <u>l</u> -v <u>al</u> e	92. bē <u>r</u> -v <u>ver</u> asi
nī <u>r</u> -v <u>el</u> asu	tō <u>l</u> -v <u>al</u> e	mē <u>l</u> -va <u>ṇṇ</u> am

KBB.

SMD.

KSS.

127. tel-vasir

bēr-verasi

(327. kuḍu-villam
(372.

gēn-vāyi

131. karbu-villam

178. beṭṭa-vēsage

kuḍu-villam

daṭṭa-vaḷli

135. kūr-vāḷ

184. ūr-vvēli

136. per-vāḷ

186. ballili-vāy

143. kaḍu-vāḷ

188. mū-velasu

In all these examples, the second word begins with b- when independently used in M.K. and N.K., v- being preserved in such groups.

It is noted that b- of Kan. is not from p- as g- and d- are from k- and t- respectively.

-v-

Intervocalic -v- may be from (1) -v-; (2) -p-; and (3) -m-.

1. v before y and r and after r becomes b sometimes as shown from the evidence of the later inscriptions. But in pure Kanarese words it remained v in O.K. with very few exceptions and later -v- > -b- and r before -v- is assimilated to -b- in N.K.:

anduvalikke (N.K. ābaḷika), orvvan and ōrvvan (N.K. obbanu), ēlnūrvvar (replaced by ēlnūrujana).

2. -v- < -p-.

The forms are:- Nws. eḍeviḍiyal, Eḍevolal, pogevōgi, biṭṭavōl, mamjuvōl, mūvetmūrā, salvavōl.

lws: kavileyum, mahātavadi, mahātavan.

(About aramantama for aramantava, see -v- from -m- infra.)

This change of -p- to -v- is found in the later inscriptions:-

9th century: 830. Kirttivura (3) Temkanavalliya (4)

EC. VII. SK. 283. 890. kavileyumam (12) EC. I. 2.

890. permmādi-vaṭṭaṅgaṭṭi (6) EC. I. 3. pervolala (71)

EC. IV. yd. 60. pagantevallame (75). 900. paravendraṇṇan

EC. II. 448. Turundavolala (13) EC. IV. Hg. 110.

10th century: 915. permmādi vaṭṭagattuvandu EC. VII. Sh.96.

990. marevokkara (12) EC. III. My. 36.

11th century: 1057. dēvalokke vōdaḷ EC. IV. Hg. 18.

1070. posavalli, Hosavalli EC. I. 50. 1085. nokkaverggaḍe

EC. VII. Sh. 10.

12th century: 1104. pempuvetta. EC. VII. Sk. 131.

1113. kāravurada. EC. III. NJ. 44. 1148. nandādīvige EC. III.

NJ. 110.

Here -p- in the body of words and in word groups > -v-

This change of -p- to -v- is common even in N.K.

In. T. -p- > -v-:

The examples are all lws :-

apattam and avattam 'a falsehood', apaṇīyam and āvaṇīyam 'a market street', upamai and uvamai 'a simile', upāttiyāyan and uvāttiyāyan 'a priest, a teacher', kapi and kavi 'a monkey'. kapantam and kavantam 'a headless body', kāp piyam and kāviyam 'an epic poem', tāpasi and tāvasi 'a brahmacāri

entering upon the stage of a recluse.' vāpi and vāvi 'a walled tank', vipattu and vivattu 'a calamity'. In Tel. -p- > -v- in word groups:- pampuvaḍu, pāyavaḍu, pāyavāru, bayalavōvu.

Later Kanṇ grammarians have noted this change as a regular one in Nws. and Lws. alike and all of them have given examples.

Surd, Sutrās, 67, 99, 178, 179, 181, 182, 186, 189, 258 and 292 and KSS. 60, 68, 241, 327, 328, 329, 330, 333, 334, 338, 339, 340-2, 351-354, give a large number of examples for this change of -p- to -v-.

But sometimes -v- < ^{l.} -p- after nasals continue to be -v- in these inscriptions: e.g. unṇōrum, enva; in N.K. umbōrū and emba.

KRM. (877) A.D.) has the following bhōgiviṣambol (I.70), embudakkum (I.84), embudu (I.63), embudidu (II.7), embudemḍum (III.37).

In T. the intervocalic -p- is pronounced as -b-; after nasals, the -p- is pronounced as -b-. e.g. anpu, inpu, kampu, nōmpu.

But in Tel. -p- after nasals, is -p- in many cases. e.g. impu, tampus, mampus. In some -mp- > -mb- tombadi (tom padi). In New Kanarese also -mp- and -mb- are both found. But this -m > pōl > mbōl in O.K. and N.K. always. suracāpam > pole > suracāpambole (37-1).

1. See -ppa under "Verbs".

But in later grammars, ^{with v-} suffixes after nasals

-mb-.

Smd.

KSS.

99-100.	palavar, but palāmbār.	170.	palāmbār, palavar,
	kelavar but kelāmbār		palabar.
214.	Indrāmbōl	171.	āmbār.
232.	embām, tinbām.	383.	candrāmbol, aṇṇāmbol.
		517.	enbām tinbām.
		518.	māṇbām kāṇbām.

But in N.K. literary compositions this en - to say, has been replaced by ennu- due to the addition of -u to the root.

cf. K- after nasals is not voiced in some of these inscriptions: kālām keydār, taṅkade, pr̥thivīrajyāmkeye, prasādam keydar, but some are voiced; enāṅgoṭṭu, pr̥thivīrā-jyāmgeye, ^{ep} vinnapām keye. (6) EC. III. TN. 1. (726 A.D.)

(3). -v- from -m-. The following words have -m-:

(1) ara maṇṭama, alimen, gāmiga, gāmuṇḍa, dēhama, namilūr, nimilūr, mukhamāge, vaḷḷiggāmeyarum,

(2) In the following -m- > -v-:- ṇāvilūr, mukhavāge, rājyava, valavadu.

-m- > -v- in the preterminational element in rājyava; and when one word ending in -m is followed by another with an initial vowel, in mukhamāge, mukhavāge, valavadu.

The change -m- to -v- in (2) and the retention of

-m- in (1) suggests that -m- was probably used with the phonetic value of -v-, though conservative writing still used -m- as the Skt. word is maṇḍapa. It is also possible that the presence of another nasal in some words may have been the cause of the retention of -m- in some of these.

The following examples are from the later inscriptions:-

890. gāvunḍana (5) EC. I. 3; 941-945 final -m occasionally changes to -v before vowels. e.g. pāḍvāv (6) nēṣaṇav (19) EI. XIV. 364. 980. Cāvunḍayya EC. II. 39. 983. Cāmunḍarājam EC. II. 175. 983. Cāvunḍarāja EC. II. 179. 1057. Hēmaḷambi prasiddham (12) EC. IV. Hg. 18. 1097 final -m occasionally -v- before vowels. EI. XVII. p.182. 1098. puṇyamantar apparu. EC. VII. Sk. 106. 1129. Baḷligāve EC. VII. Sk.100. 1182. -m occasionally -v. EI. XIV. (Kurugod). 1189 paṇav- (28) EI. XV. 77. 1115. Cāvarājam (167) EC. II. 127; 1177. Hēmaḷambi saṁvalsarada (3) EC. III. Md. 44; 1120. Dēmaṇḍatyam gaṇā (34) Dēṇṇiyakka (27 and 64). EC. II. 129; 1417. Hēmaḷambi EC. III. Md. 103. 1474. vṛttimāntarolage (194) EC. III. M1. 121. 1538. Hēmaḷambi EC. III. Md. 112.

In KRM. (877 A.D.) -m- > -v- in some words and remains unchanged in others:-

kiruvakkaḷ (I.39), vidūragatamāge (I.83), viṣ'ēṣamillade (I.84) prayōgamīteran (I.90), lakṣyamīteranenduṁ (III.92).

Later grammars substantiate the view that -m- > -v-.

1.
II. KVV. and II. KBB (1050) state that the sounds of the labial class > v not only after vowels, but also after y, r and l: e.g. mara + mane > maravaṇe; tāy + mane > tāyvanē; pul + mane > pulvane; nīr + māṇisam > nīrvāṇisam.

III. SMD. (1260) supports our inference. -m- > -v- in all
lws. from Skt. ^{2.} and also in pure Kanarese words e.g. bemar > bevar, temar > tevar, emage > evage, tamage > tavage.
IV. KSS. (1604). ^{3.} *hoṣ. grāma > gāḍa, kamara > kāḍa.*

As already stated this grammar paraphrases and amplifies what No. III gives. According to KSS. ^{4.} -m- > -v-.

In N.K. words with initial ū or ō take a prothetic v- in rural pronunciation: e.g. vūru for ūru; vōdu for ōdu; vuntāgu for untāgu.

The same tendency is found in these inscriptions: vandinisū (29-2) for ondinisū 'a little.'

-v- is replaced by -u- in unṇūrum in these inscriptions. The same tendency is found in later inscriptions: Gā-u-mḍa; Ga-u-ḍa EC. III. My. 17; bahe-u EC. II. 344 (1368); sarvasvāmyaū salūdu (15) EC. IV. Ch. 135 (1612); appa-u (3) kuḍu-u-ḍemdu (10) EC. IV. Yl. 1. (1654)

1. KBB. 31.

2. SMD. 292.

3. SMD. 67.

4. KSS. 144.

1.

The following words have -l- :-

(The N.K. and M.K. equivalents given in brackets).

aḍaldē (21-3) (M.K. aḍari, N.K. replaced by hatti) ildāl (44-4)
 (N.K. ilidu). irelpattu (5-15; 6-15); (M.K. irerpattu,
 N.K. replaced by nūranalvattu, 140); ūligam (8-38) l for l
 (N.K. ūliga); eltum (3-3) (M.K. ertu, N.K. ettu);
 Eḍevolalalnāḍu (8-28); ēlaneya (1-4) (M.K. & N.K. ēlaneya);
 ēlnūr (59-1); (M.K. & N.K. ēlnūru); oltu (43-3) (M.K. ollittu,
 ollittu, N.K. olleyadu); kalvappu (57-4) (N.K. kabbappu);
 (kalbappu)
 kilgāma (62-6) (N.K. kigga-); kilgan (3-2) (N.K. kiggēs'vara);
 kīltu (14-1) (M.K. kirttu, N.K. kittu); galde (63-20) (M.K.
 garde, N.K. gadde); gēli (27-4) (M.K. kēli, N.K. kēli);
 tīlthadol (17-1); (Lw. N.K. tīrthadalli). pali (56-14);
l for -r-
 (N.K. hāli); palcidor (62-8); (paccu. Vb.); pulu (1-4)
 (N.K. hulu); pelcuge (3-8); (M.K. percu, N.K. heccu); pēlda
 (25-1; 34-2; 38-1); (M.K. pēlda, N.K. hēlida); pōldu (14-1)
 (N.K. replaced by holumāḍi); vālvu (40-2) (N.K. bālu);

This -l- does not appear initially in Kan. It
 appears intervocalically, finally and before consonants.
 This l has been replaced by -l- between vowels and assimilated
 to the following consonant in N.K.

History of l in Kanarese.

l remained unchanged during the 8th and the 9th centuries. But in the 10th century - about 930 A.D. - l becomes r before consonants: e.g. negartte from negalte; bērp~~pp~~aran from bēlparan; nōrpode from nōlpode. All the words with l before consonants did not change l to r. Both l and r forms are found in the same inscriptions (See 930, 940, 945, 949 and 978 in the appendix). ^{this section} About the year 930, words with l in place of l appear side by side with forms with l and consonant and r consonant forms from l consonant forms. This indicates that l r and l l about the same time. See 900 A.D. ^{It is often} stated that l > r before a consonant if the vowel preceding l was long by nature or position; and that l before a consonant preceded by a short vowel not lengthened by position remained l and the double consonant was considered a "fleeting double consonant" or "s'ithiladvitva" (Surd 36). But l before a consonant naturally makes the vowel long by position as l consonant becomes a double consonant. e.g. negartte < negalte, garde < galde (Surd 37). negarddam from negaldam. ^{Surd 36} This convention of a fleeting double consonant (l + consonant in this case) shows that, already, a vowel was being pronounced, though not fully in between l and the consonant, though the vowel was not written. ^{or is being assimilated.} This points to two kinds of pronunciation - one with a vowel and the other without a vowel - of these

Smd. 60. Also the assimilated consonant group or long const. was shortened in pronunciation. 56.

consonantal groups (l + const.) This theory of s'ithiladvitva is illustrated in SMD. sutras 36, 59 and 60. The appearance of l in place of l is predominant when l is between vowels, such as in alipi.

The use of l for r in such words as tilaka, tilthadol, is also found, though not often (See 950).

In the 11th century, the same changed (i.e. l to r and l) are on the increase. The use of l in place of r in 1007, and others is due to the confusion of l, r and l - l had ceased to have its original definite value. The use of l for Skt. l in tilakam (1010) and Hamala (1085) is due to the confusion between l and l which had taken the place of l. In this century, l is taking the place of l more and more, though not uniformly in all the areas. (See 1028, 1037, 1042, 1045, 1047, 1049, 1055, 1057, 1058, 1060, 1063, 1064, 1067, 1071, 1075, 1077, 1081, 1082, 1085, 1087, 1098 and 1100).

There is one interesting form irla (1067) showing the transitional stage in the change from l to r, when both r and l are written.

In the 12th century, l and r become more frequent than l and l is more predominant than r. This does not mean that l disappeared completely. In some inscriptions all the three changes are seen: e.g. 1172. In 1179, we have the next stage: the r + consonant > long consonant, the r being assimilated to the consonant following. Thus:

1. l + const. > r + const. > ^{vowel +} a long const.

2. vowel + l + vowel > vowel + l + vowel.

In the next century (13th century) l establishes itself firmly and very few forms with l are found. In the 14th century onwards l replaces l between vowels and the assimilation of l to the consonant following is established.

So far as the inscriptions are concerned, l is still found much less frequently in verse and very rarely in prose, though l had completely replaced l in the description of boundaries.

Later grammars: Kavirājamārga (877 A.D.) has l, as in the inscriptions of the 9th century.

I. 1045. karnāṭaka kāvyāvalōkana by Nāgavarmma. The forms with l are quite in keeping with ancient traditions regarding the use of l. Sutras 6 and 65.

II. 1045. karnāṭaka Bhāṣā Bhūṣana by Nagavarmma. He also includes l in the Kanarese alphabet (Sutras 10 and 11). He states that consonants in front of -ḍ often change to l (KBB. 119, 121) nolpam < nōḍu + pam, bēlpam < bēḍu + Pam.

The examples, where l is used, keep up the old tradition about the use of l.

III. 1260. karnāṭaka S'abdamanidarpana by Kēs'irāja. The author, Kes'irāja, states that l is ḍ pronounced with greater pressure:

atipīḍanadim rēphā

S'ritamāda rakāramum samantu ḍakārā

S'ritamāda ralanum aṅgī

kr̥ta padalatvakke Sanēma sallada kuḷanum (18)

ivu varṇāvr̥ttige sa-

lvuvu; Saṁdum prāsadege sallavu; yamaka

vyavahrtig āgavu; dēs'ī-

yavenipuv ā hrasvam enisida e o sahitam (19).

(18) r is produced by pronouncing r with greater pressure;
l is produced by pronouncing ḍ with greater pressure; ḷ is
 produced by pronouncing l with greater pressure; pronouncing
 with greater pressure is explained in the vṛtti as "atipindeḷ
 uccarisuva ēkasthāni."

(19) ⁽¹⁾r and ⁽²⁾ḍ and ⁽³⁾l and ḷ may be used for repetition
 of cognate letters (as "surar iridoragida"); they cannot be
 used for alliteration (prāsa) - (it is wrong to use r and r
 in pros., as in "dhuradol and ḷeradiṁda") r and r cannot be
 used in yamaka (as in kareyam and kareyam pottappudu) - (19)
 (Similarly for ḍ and l and l and ḷ).

The author then discusses where l and ḷ are to be
 used and gives a list of words where words ought to have l
 (Surd 23). This clearly shows that there was much confusion
 in his age about the use of l and ḷ. He was bound by the
 traditional spelling and so he wanted to give a list of words
 where l and ḷ ought to be used. This is in full agreement
 with our inference regarding the use of l in the 12th and
 the first half of the 13th century. He also discusses the
 use of r in consonant groups such as garde etc. (Surd 37).
 This indicates that the assimilation of r < l to the
 following consonant was on the increase/and the author wanted to

point out which word ought to have r and which not. In his list, garde < galde is given. This is also in corroboration of our inferences about l in the 13th century. By the end of the 13th or the middle of the 14th century replacement of l by ḷ and the assimilation of r < ḷ to the following consonant was established.

N.K. baduku < M.K. bardumku < O.K. balḍumku seems to have lost ḷ apparently. But baduku is < ~~ḷ~~ badduku < barduku < bardumku < balḍumku. The poets and scholars always tried to use the archaic ḷ in spite of the popular use of ḷ and assimilated forms.

IV. 1604. Karṇāṭaka S'abdānus'āsana by Bhaṭṭakalāṃka. The author of this grammar does not describe the actual state of the language in the early 17th century. He discusses mainly the principles laid down by Kēs'irāja author of No. III above and often amplifies them, though the conditions had changed. ḷ is from ḍ (KSS. pp.163-168). He gives a list of words¹ where ḷ ought to be used, though ḷ had been replaced by ḷ long ago.

If we turn to Karṇāṭakakavicarite Vol. I-III, we find that ḷ is occasionally used for ḷ, but ḷ is used in all the examples quoted even up to 1850. In the popular song of Dēvalāpurada Nāṃjumḍa, an ordinary Viṣṇudāsa, (1841) (p.196 of KKC. Vol. III) we have pēḷi. This indicates the ways of scribes, commentators and editors of MSS. Hence this 'History of Literature' by R. Narahuihāchar, compiled from MSS.

1. KSS. Commentary, p.165.

manipulated by scribes, commentators and editors, cannot be depended upon for our purposes.

Dr. Fleet in I. Ant. (Kg. p.15) has come to the following conclusion about the use of l in Kan. :-

A. 600-900 A.D. l in common use.

B. 900-1200 A.D. a transition of l to r and l.

According to Kan. grammarians Kan. -l- is produced when ḍ- is pronounced with great force. ^{1.} When ḍ comes after -ḍ-, -ḍ > -l in O.K. ^{2.} nōḍu + pam > nōlpam, māḍu + ke > mālke, eraḍu + kudure > eralkudure. Probably the -ḍ- of these and similar words was pronounced like l or very much like l, and the words like nōlpam, etc. were archaic forms, still surviving then. After l, fut. tense suffix -va- ^{3.} pa- as before -r.

In between vowels, l > l in M.K. and N.K. alipi > alihi (See History of l above.)

The Skt. ṭ, ṭh, t, r and l become -l- in old Kan. ^{4.}

<u>Skt.</u>	<u>Skt.</u>	<u>O.K.</u>
- <u>ṭ</u> -	ghaṭike	galige
	ghōṭike	golige
	dhāṭi	dhālī
	lāṭam	lālām.

1. KVV. 6; KBB.10, 11; SMD. 18, 19 & 114; KSS.pp.167 & 168.

2. KBB. 119 & 121; KVV. 65; SMD. 183; KSS.65.

3. SMD. 232; KSS. 503, 504, 511 & 518.

4. SMD. 21, KSS. 140.

<u>Skt.</u>	<u>Skt.</u>	<u>O.K.</u>
ṭh.	mathike	malige
	pēthike	pēlige.
t.	pratihastam	palihastam.
ṛ.	krūram	kūl
	Jhallari	Jhallali.
l.	tālam tālam	tāl
	pulinam	pulil
	argalam	aguli.

According to Kes'irāja O.K. -l- is from -ḍ- and is the result of different pronunciation. This can be inferred from Kēs'irāja (1260) stating in Sūtra 22 that palikam, pēlige, vīlige, gulige, varālam, ragale, though born of Skt. phatikam, pēṭike, vīṭike, ghaṭike, varāṭam, raghaṭe by "apabhraṃs'ate" are still l (kuḷa as he calls them) in old kan. But "hōlige < sphōṭaka; lambaḷa < lampaṭa are treated as doubtful cases for l, most probably they have l."

These Sutras show that ḍ, l and l were pronounced though differently, but nearly in the same manner, and that l is, in the Skt. words, given by him and by KSS. on pp.167-168 are from -ḍ- or -ṭ- ṛ; though l has replaced -t- in Skt. words like pratihastam, it is to be assumed that -t- had become -ḍ- in S'pkt. and that this l replaced -ḍ- of Pkt.

About its pronunciation in old Kanarese, nothing is definitely stated by the grammarians except that l is from -ḍ-.

There is no l in Te. and Tu. now. But in T. and M. l is still found. But in Madura and suburbs l pronounced as l but in Madras and the north, it is pronounced as -y-.

In O.K. the grammarians and the poets considered l + consonant and r + consonant could be used in alliteration (prāsa)². This suggests that the pronunciation of r was very near that of l and that is probably why l + consonant > r + consonant.

Origin of O.K. l

This l is found in T. and M. now. It was in use in O.K. and O.Te.³ When Te. and Tu. lost l is not known at present. This l is not found initially in any language.

The following correspondences are found:-

I. (a) After long vowel:

K.	T.	M.	Te.	Tu.
- <u>l</u>	- <u>l</u>	- <u>l</u>	-l	- <u>l</u>
tē <u>l</u> u 'a scorpion'	tē <u>l</u> ,	tē <u>l</u> ,	tēlu,	tē <u>l</u>
kā <u>l</u> 'blackness'	kā <u>l</u>	kā <u>l</u>	kālu	kā <u>l</u>
pē <u>l</u> 'to speak'	pēcu	pēcu	pēlu prēlu.	hē <u>l</u> u

1. The Hindu Literary Supplement. April 3, 1933. Page 2;
C.D.G. p.144.

2. ~~Sur~~ 241; KSS. 140. Commentary 167-169 "atra Sarvatra
ralādīnām vyapadēs'a bhēdēpi s'rutyānu guṇyam astiti
prāsakarāṇam" iti -

3. § I. XIX. pp 138 & 272. about the use of l in O.Te.

K.	T.	M.	Te.	Tu.
<u>-l</u>	<u>-l</u>	<u>-l</u>	l-	<u>-l</u> .
<u>āl</u> 'to sink'	<u>āl</u>	<u>āl</u>	lō-gu	<u>āl</u>
<u>āla</u> 'depth'	<u>ālam</u>	<u>alam</u>	lō-tu	<u>āla</u>
<u>ēl</u> 'to rise'	<u>ēl</u>	<u>ēli</u>	lē	<u>ēl</u>
(b) After short vowel.				
<u>-l-</u>	<u>-l-</u>	<u>-l-</u>	-r-	-r-
<u>pulu</u> 'a worm'	<u>pulu</u>	<u>pulu</u>	<u>purugu</u>	<u>puru</u> <u>puri</u>
<u>molegu</u> 'to resound'	<u>mulangu</u>	<u>malaṇṇu</u>	<u>mrogu</u>	-
<u>mola</u> 'a cubit measure'	<u>mulam</u>	<u>mulam</u>	<u>mūra</u>	<u>moramge</u>
<u>pala</u> 'old'	<u>pala</u>	<u>pala</u>	<u>prā</u>	<u>para</u>
<u>polal</u> 'a city, a district'	<u>polal</u>	<u>polal</u>	<u>prōlu</u> <u>pōlu</u>	-
<u>poltu</u> 'sun, time'	<u>polutu</u>	<u>polutu</u>	<u>pordu</u> <u>proddu</u> <u>poddu</u>	<u>portu</u> .
<u>toltu</u> 'a slave'	<u>toluttai</u> (a female slave)		<u>tottu</u> <u>tortu</u>	<u>tottu</u>
<u>eltu</u> 'a bull'	<u>erutu</u>		<u>eddu</u> <u>erdu</u>	<u>eru</u>
M.K. ertu			(why a voiced stop is not known)	
N.K. ettu.				

This l dropped after long vowel with compensatory lengthening in Tel.

<u>molakālu</u>	<u>mulamkālu</u>	<u>mulakāl</u>	<u>mōkālu</u>	-
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II. After long and short vowels:

<u>-l</u>	<u>-l</u>	<u>-l</u>	<u>-d-</u>	<u>-l-</u> r, d, l.
<u>il</u> 'to pull'	<u>ilu</u>	<u>ilu</u>	<u>īdu</u>	-
<u>ūliga</u> 'service'	<u>ūliyam</u>	<u>ūliyam</u>	<u>ūdigamu</u>	<u>ūliga</u> .

K.	T.	M.	Te.	Tu.
<u>ē</u> lu 'seven'	<u>ē</u> lu	<u>ē</u> lu	<u>ē</u> ḍu	<u>ē</u> ḷ
k <u>ō</u> li 'a fowl'	k <u>o</u> li	k <u>o</u> li	k <u>ō</u> ḍi	k <u>ō</u> ri
t <u>ō</u> li 'a friend'	t <u>o</u> li	t <u>o</u> li	t <u>ō</u> ḍi	-
n <u>ā</u> li 'a vein, a tube'	n <u>a</u> li	n <u>a</u> li	n <u>ā</u> ḍi	n <u>ā</u> ḍi
p <u>ā</u> lu 'waste, to bury'	p <u>a</u> l	p <u>a</u> l	p <u>ā</u> ḍu	p <u>ā</u> ḍu
b <u>i</u> l 'inferior'	p <u>u</u> lu	p <u>u</u> lu	p <u>ū</u> ḍu	
	v <u>i</u> l 'to fall'	v <u>i</u> l 'to fall'	b <u>i</u> ḍu	b <u>ū</u> ru
b <u>ō</u> la 'shaven'	-	-	b <u>ō</u> ḍa	b <u>ō</u> ḷa.
ag <u>a</u> l 'a moat'	ag <u>a</u> l	ag <u>a</u> l	ag <u>a</u> ḍu	ag <u>a</u> ḷte
ḷ <u>o</u> lave 'a pipe'	k <u>u</u> ḷāy	k <u>u</u> ḷāy	koḍama	koḷave koḷlave
neg <u>a</u> l 'to be famous'	nig <u>a</u> l	nig <u>a</u> l	neg <u>a</u> ḍu	-
pog <u>a</u> l 'to praise'	pug <u>a</u> l	pug <u>a</u> l	pog <u>a</u> ḍu	pug <u>a</u> r
sul <u>i</u> 'an eddy'	cul <u>i</u>	cul <u>i</u>	suḍi	sul <u>i</u> tuḷi

In two words, Kan. -l corresponds to Te -y.

kul <u>i</u> 'a pit'	kul <u>i</u>	kul <u>i</u>	koyyi	guri
nol <u>e</u> 'to enter'	nul <u>a</u> i	nul <u>e</u>	nūy	-

cf. Madras pronunciation of -l- as -y-. palam is payam and sometimes palam.

APPENDIX

The history of l in K. can be seen in the following:

8th century

726. Talekāḍa EC. III. Tn. 1; 750. elpattumān EC. IV. Hg.4;
 alittōn(g) EC. IV. (17) Gu. 88, eldu (1) EC. III. My. 6,
 alidōn (6) EC. III. TN. 113. Talgijūra (1), kalnāḍara (1)
 EC. IV. gu. 86; 776. kalam (68) EC. IV. Ng. 85;
 780. alittōn (4 & 9) EC. IV. Hg. 87.

9th century

810. idānalittōn (5) EC. III. Nj. 26; idānalidam (10)
 EC. III. Ml. 68; 865. pelcisu EI. VII. p.200. cf. peldore
 'the great river' in EI. VI. p.259, 975 A.D.; 870. alida (8)
 alidān (9) EC. III. Nj. 76. ālutildu (6) EC. III. Nj. 75.
 ēlnūra EC. VII. Hl. 13; 874. ali (to ruin) EI. XIII. p.184;
 884. maltiyara (8) EC. II. 394; 888. idanalidom (11)
 alidom (13) EC. I. 2; 890. biltiyabhattadol (8) EC. I. 3;
 cōlagamundarum (71), pērolveē (75), pervaltiya (75),
 vālvēliye (76) peljōgeya (76) paleyabāl (82) EC. IV. yd. 60.
 893. gavalī Setṭiyamaga EC. IV. Ch. 134; 898. ēlpadi (7)
 EC. III. Nj. 97; 900. kālam kalci (1 & 5) EC. I. 60, Turunda-
 volala EC. IV. Hg. 110; elpattugulagalde (3) EC. III. TN. 114.
 ildu (3) alipikondātan (5) alidam (6) nolambana (1)
 EC. IV. Ch. 141. idanalida (11) l and not l EC. IV. Ch. 95.

10th century

904. ildu, ulalu EC. III. Sr. 148; 907. Pollalasetṭi (6)
 ulida (8) alida (13) alidom (13) EC. III. Md. 14. 909. ildu,

Eleyapparasarum EC. III. Sr. 147; 910. alivamge (10)
 alida (12) EC. I. 74; 910. ondu bālu parihāram (14) EC. I. 74;
 915. pērolbeyim (26) alidom EC. III. Nj. 139; 918. elpattar-
 kkam (8) nālgāvundugeyyuttu (9), ildaḷ (for irdaḷ),
 ildavasānadol (22) nilisidom (for r). EC. VII. Sk. 219;
 925. ildu (for irdu), polalabheya (12), galde (4) alidon (14).
 930. pogartte (2, 31), bērpparan (5), arkarindam (8)
 nōrppara (28) nōrppavargge (53), negartte (57, 66), nōrpoḍe (6h)
 l is replaced by r, But negaldam (3) negalda (26) negald (33)
 negaldar (63). As against these ēlgeyan (7) pogalaḷ (8, 66)
 māldam (17), poḍalda (27), maḷeye (31) pogal (37) EI. XIII. 326.
 935. galde (24) EC. VII. Sk. 194; 940. pogale (6) tulilāl-
 gaḷan (12), kaḷipi (5) elgeyam (13) bīluvoḷ (17);
 940. no l at all, but negardda (18), nōrppaḍe (10, 11). EI.
 XVII. p.201; 944. alida (13) EC. I. 28; 945. ildu (14)
 nālgāmundaḍa (17) ēl (21), ali (22) but in one case r:
 nārggāmundaḍam (14) EI. XIV. 949-50: ērppattuvam (21) EI. VI. 50;
 950. kalbappuṭilthado l EC. II. 68; 950. kalbappinalli (2)
 EC. II. 136. 950. kelage (12), ildom (17) Seraguvāldapor,
 cōlacaturamgabalaṅgaḷan (15) EC. III. Md. 41; 963 nālgāvunda
 (3) EC. VII. Sh. 22; 963-4. cōla, ilda, kiltā EI. XIX. p.287;
 975. negal_te, pogal_te, eldeyam (edeyam) EI. V. Inscr. of
 Mārsimha II. peldore (5) EI. VI. p.258; 976. ilda (for irda)
 EC. IV. Hs. 64; 978. alidom (16) alida (17) EC. I. 4; ildu,
 negalda; but pogarddam, porttum; in other cases l > ḷ.
 982. pēlendu (7) negaldam (8) oppildappuvu (18) pēlim (51)

esedu ildapudu (64), Suliva (89), uddavaḷameledu (119),
maguldam (137), pogulutildapuvu (26), Elevabeḷamgam (88),
 EC. II. 133. meḷasindam (100) l for l. EC. II. 133.
aligaḇaram (54), negalḇa (63), ilḇu (50), alidḇu (28),
 EC. II. 134. malḇūra (2), olpārbbarum (3) alida (5) EC. IV. y1.41
 985. eltam (3) but negalḇa (8 & 9) kalida (10); 1000 kālam-
tildi (12) alidam (22) EC. I. 5; 1000 kola EC. II. 4, 29.

11th Century

1007. nilsida (32) l for r; 1007. l is preserved and sometimes
 wrongly l for l. EI. XVI. p.73; 1009. alidam (12) EC. IV.
 Gu. 79; 1010. noḷambādhiraḇana (3) (but noḷambādhiraḇana (11),
kemgaḷi, alipilladātam, ilḇu, alida. EI. XVI, p.27;
ēlpattumam (11), ilḇa (26), but wrongly l in tilakam (3)
 EI. XV. p.75; 1012. cōlanāḇenal (6) cōlam (7), Tulavam (10),
alidam (34), kalaniya (32) EC. III. Sr. 140; 1015. baliya (2)
cōlapermmaḇiyara (5) EC. II. 378; 1019. cōlanumam (17)
ēḷumam (16), ēḷusamudramum (17) EC. VII. Sk. 125;
 1021. Mallagāvunḇanum (6 & 8) (Rice has malla-) Mallēsvarakke
 (7) s'ulmādilā EC. III. Nj. 121, bilḇu (4) kiltu (5),
alidavam (13), galḇeyum (19), malḷikereyām (19) EC. IV. Hg. 16.
 1022. Ḡōlabhūpāla (2), alikkiri (20), EC. III. Md. 78;
 1022. negalḇa, Ind. Ant. XVIII; 1022. alida, negalḇa; but l
 in pogaḷadar (10) EI. XIX. p.223; 1028. l: Ḡōlana (8)
negalḇal (11, 13), kelage (23), galḇe (23, 27, 35), irḇu (35)
alida (36), wrongly used in kolada (24); l > r: bār-dalegaḷan
 (10), erppadimbarum (35); l > l: pogaḷvudu (14), nāl (20),

gaḷeyalu (23), aḷidaṁ (36), keḷag (35), aḷidātam (36), EI.XV.
 p.329; 1033. cōḷapāṇḍyarkkaḷan (15) EC. IV. Hg. 17;
 1036. magurddu irddu (3) r for l; aḷida (25), kiḷagaṇa (22)
 EC. VII. Sk. 126; 1037. l: iḷda, negaḷda; 'irregularly in
 paḷam' (L.D.B.); probably T. loanword - l in aḷida EI. XVI. 75.
 1038. negarḍḍam. l > r (and l) EI. XVI. p.277; 1040. baḷiya (7)
 aḷidavaṁ (21); wrongly used in iḷnūrvvara (12) for irnūrvvara
 EI. XV. p.334; 1042. biḷda, aḷtiyim, bāḷvode EC. VIII. Sg.109.
l > l; poḷaḷ (13), nāḷke (16), pēḷu (20) l r: erdda (6);
 negarḍḍa (12, 18); EI. XVII. p.170; 1045. noḷ, but l. EI.XIX.
 P.180; 1047. all l for l except in eppattara (12) for
 elpattara. EI. XVII. p.121; 1049. aḷidaṁ (5), aḷida (6)
 gaḷdeyūṁ (34), nandāvelakkaṁ (34), nandāvelakimge (27),
 EC. IV. Gu. 93; 1050. kaḷvappatīrtthava EC. II. 4-6;
 sukhadināḷuttumilḷdu (21), gaḷdeyu (18), noḷambana (21),
 EC. VII. ci. 8, Draviḷagaṇada EC. I. 37; 1050. Tivuligaṇadarūṁ
 EC. I. 38; āḷaḍe (2), tāḷidaṁ (4), Biliyaseṭṭi (3) EC. I. 30.
 tāḷidida (5) EC. I. 31; l. ēḷ (7 & 23), iḷdu (14), nāḷke (23)
l - kiḷila (26), poḷaḷ (24), EI. XV. p.77; 1052. gaḷdeyumaṁ,
 peḷda, but in all the other words, l, baḷiyaṁ, aḷi EI. XVI. 66.
 1053. negaḷḍam. EI. XVI. p.54; negaḷda EI. XVI. p.277,
 negaḷḍam, poḷaḷte, el-. EI. XVI. p.53. 1054. ēḷuṁ, iḷidode,
 EC. VII. Sk. 118, iḷdu (13) wrongly in āḷdu, but l for l in
 elpattiyumaṁ (18) EI. XV. p. 1055. l in iḷdu, l in the
 rest. EI. XIII. p.168; 1057. gaḷdeya, aḷtiyim, negaḷutūṁ
 EI. VI. p.213; 1057. negaḷe (1 & 23), elombhattu (2),

pogalalke (9), negale (9), negarda (19), sukhadinildu (19),
 negardda (28), galdeya (24, 34), bālvudu (23), pogale negaltum
 (27), altiyim (26) EC. IV. Hg. 18; 1058. Draviḷaganada
 EC. I. 35; ildu (20), l for l in aḷi (37), EI. XV. p.83;
 1060. l in negaldum (15), ēlpattumam (19), ildu (21),
 ēlpattara (29), but negale and pogale (25), pogalugum (51),
 porttum (149), porttum (59) EI. XIII. p.327; EI. XV. p.85;
 negale, pogalim, negalda EC. V. AK.186; pogalugum EI. XV. 87;
 cōlakundunnādāḷva EC. III. Md. 116; 1060. keḷage (3, 15),
 negalvunnati (40), galdegettisida (44), beldalegaleya,
 mattalondu (56), EC. VII. Sh. 6; 1063. alidātan (30),
 EC. VII. Sk. 11, alidavamge, EC. VII. Ci.18; 1064. Draviḷagaṇa
 mahāriṃgaḷā monāyanāthan (35) EC. I. 34; 1067. irda for
 ilda or irda, negaldam, nāl, ildu, but l in cōḷa, alida.
 but r in bērkuvē, EI. XVI. p.81; 1068. tulilāḷtanakke,
 pogalgum, alida, EC. VII. Sk. 13; 1069. negalda (2),
 kallakalci (10), negalvam (13), and alida (13), EC. III. Tn.135
 1070. keḷagaṇa (5), EC. I. 49; 1071. alipam, pēli, EC. VII.
 Sk. 129, negalte (9), bildu (39), but in all other cases, l
 tulil (9), pogal (11, 33), negal (13, 14, 18, 33), nāl (16),
 cōḷa (27, 30, 41), aḷi (30, 9), ilida (30, 31), baḷik (31),
 bālṭeya (33), EI. XV. p.337; 1074. l in pēlda, l in the rest,
 EI. XVI. p.68; 1075. l in galde and ildu. l in the rest
 EI. XIX. p.184; 1075. l in negalda (6, 21, 36), negald (31)
 ildudu (10), ildu (37), nimildu (12), ēlpattumam (17, 37),
 ēlkōṭi (47), galde (24), but kuḷa (3) for kula, EI. XV. p.94;

l in negalda (7, 14), ildu (8), ēl (19, 39, 45) EI. XV. p.96;
 1077. l appears as l, in pogal, ilisi, pēl, ulidorgge, l in
 pogal (once) EI. XII. p.270. 1077. ulidar, EC. VIII, nagar 35.
 1077. l r: nārggāvunḍu, parttiya, l l: in all the rest.
 EI. XVI. p.277; 1077. ēlge, alkāḍe, negalcidam, EC. VII.
 Sk. 124; 1077. galḍe, garde, EI. XII. p.270; 1079. tari
 galaniya manṇalli nālvatterakhamḍuga, EC. V. Arakalgud 99.
 1080. mālpamṭire, pāḍaliyal, Int.Ant. X. p.127; 1080. bēlpara
 EC. VII. Sk. 297; 1080. cōlaseṭti, EC. I. 44; 1081. negalda,
 negartte, EI. XVI, p.8 and EI. XIII, p.327; 1081. alkarim,
 altigan, negaldara, kiltu, EI. XVI. p.59; 1081. l. negalte,
 pogaltegam, ildu, l r: kirttu, negartte. l l. nolamba,
 pogalal, negaldar, pēlvade, "l is falsely substituted for r
 in pelcuttire" cf. pelcuge; 1082. l. negaldar; l. alidamḡe
 (15), bilgum (60), bilgum (17); mālpar (22), hāla (35, 51, 55)
 EI. XVII, p.178; 1084. l galḍeyumam (52); r for l in
 negarddam (6), negardda (11, 22); l for l in elpattara (28),
 ēlkōṭi (42); l in ēlda (15, 16), ildu (29, 45), negalda (52),
 EI. XV. pp.100-103; 1085. kamāla for kamala, negaldalu for
 negaldalu. l regularly for l, alidavamḡe, EI. XIX. p.189;
 1087. alida durātman, iligum, EC. VIII. nagar, 40; 1087.
 kilkenālviṣatādhpati (9, 11), alidam, EC. IV. Hg. 55;
 1087. alidavam (21), maldagavunḍana (14), EC. IV. Yd. 2;
 1087. l for l; balikka, balikam, negal, ēlu, ēlge;
 r for l: ērpattu, but l wrongly used for l in alaldu and
 kavāldu. EI. XVI. p.277; 1089. alaram, EC. VII. Sk.298;

1092. kottale (4), kīlkenāramolevura, EC. IV. Gu. 68;
 1095. āldu (33), galdeya (46), galdeyam (56), mālikonḍavam
 (1 for r), EC. I. 57; 1098. 1 nega1 (5, 8, 23), ildapan (29);
 r for 1; kirtt (3), erttaruvam (28), arkkarim (29), mārppa-
 (67); 1 for 1: cōḷa (7 & 9), negalḍa (14), pogalvēm (46);
 wrong in āldda (4) kavaldu (16) EI. XV. p.348; 1099. mālke,
 EC. V. Bl. 200; 1100. ildu, agal, cōḷa, alutīva, EC. XI. Dg.35
 1100. kīlittu, negaldan, pogaladavavilla, talkaisuvinegam,
 EC. V. AK. 102; 1100. negaldu (16), pogale negaldan (36),
 EC. II.

12th century

1102. tulidu, alkari_m, alida, EI. XVI, p.31; 1102. 1 is changed
 to l throughout, EI. XVI. p.32; 1103. ēlge, nōlpaḍe,
 negaldam, EC. VIII. tirthahalla, 192; 1104. negardīs'varār-
 yanam (35), negarddam (30), negalḍa (31) negaldavarḍ am (10),
 Belvalamūmūru puligere Mūnūlu (14), 1104. Yerpattāa (50),
 EC. VII. SK. 131; 1107. talṭu (13), EC. IV. Hg. 79;
 1107. pogalvudu (18), EI. XVII, p.196. ildu (16), irddu (14)
 l in the rest, EI. XIII. p.12; 1110. alida pāpi pasugaḷanalidam
 tiravēlkum, aligum, iligum, EI. XV. 27; 1110. negaldam (2),
 negald (3), negalḍa (4, 13, 16), ilda (37), ald (36); but
 āldam (3) pogalute (20) pogale (33), pogalva (42), alida (46),
 vēlkum (47), iligu (47), nela-vāl, (45), EI. XV. p.26. (Muṭgi).
 1112. 1: negalḍa (25), 1 wrongly used in prabaḷa (10),
 āldan (9, 23), 1 for 1 in ilida (37), negalalu (68), baḷiya (78)
 r for 1 in ervvar (7) erpatt (15), negardda (23, 31) irldu (26),

irldar (38), irldudu (60), torttu (30), negarlda (46),
 vērkkuv (63), EI. XIII. p.36, (Iṭṭagi); 1112. podalda,
 negalte, negalda, toltu, EI. XIII. p.41; 1113-4. l in
 negalda (20, 25, 34); negardda (4, 11) EI. XV. p.105.
 1113. aḷidaṁ (10), ponnarakonḍu manṇarakoṭṭam (5) EC. III.
 Nj.44; 1113. negardda (69) EC. II. 126; 1117. eldu, EC. V.
 Bl. 16, negaldam (24) EC. IV. Ch. 83; 1121. irddu for ildu
 (21); All l in the rest. EI. XIX. p.191; 1122. nijakhal-
 gabaḷade; khalgadēvate; pogale, negalda, nōlke, podalda,
 nōlkaṭṭi, nolpoḍe, EC. V. Hn. 116; 1123. pogalalimtu,
 I.Ant. XIV. p.15; āḷuṁ; 1123. aḷidavaṁge (52); kirttikki for
 kiḷttikki (21), EC. II. 132; 1124. l > ṛ kūḷam (14)
 bēḷpa (16) aḷidavargge (27), ēḷ-kōṭi (28), l > r: gardde (22)
 EI. XVII. p.117; 1125. pogalte, EI. XIII. p.301;
 1125. l in negaldam (47); r for l in negardda (15, 16, 34,
 64, 58, 60, 66), negartteyam (19), negartte (36, 65, 87),
 nōrppaḍe (43); pogartteyam (72), gardde (113) Between vowels
 it > ṛ. EI. XIII. p.298; 1125. l in negaldam (18),
 pogalda (19), r in vērkkum (24) torttu (30) l in all the rest.
 EI. XIII. p.317; 1128. aḷidavaṁ (2), EC. III. My. 16,
 artthiganakalpakujamge. EC. III. Nj. 194; 1129. ēvēḷve (26),
 khalgahatige (28) EC. II. 397; 1130. pēḷēvogaldapudu
 EC. VI. chickamagaḷu 137; 1135. Talakāḍu (12) berddaleyum (39)
 EC. II. 384; 1135. no l, all l, aḷida, EI. XIX. p.30;
 1136. ēḷge, negalte, pogalte, EC. V. Bl. 17; 1138. pūṁāḷe
 EC. V. Bl. 202; 1142. no l. l in aḷi, ēḷi; r in

ērcchāsīrada (12) EI. XIX. p.35; 1143. tallalīse for
 tallanīse, colnelan, EC. XI. Dg. 85; 1145. kōlmidulīm.
 EC. VIII. Sb.138; 1145. negaldā (52), negaldalu (53),
 negaldirdā (53), all in poetry. EC. IV. Ng. 76;
 1147. l as r in negarddam. In the rest all l. EI. XVI. p.44.
 1148. alīdam (19) honnalakottu (18) ēlataluya (20), palarāldu
 (7) EC. III. NJ. 110; 115. kiltu, negaldan, Bijapurs'āsana
 (S.P.M. p.294); 1152. l > r in Kirtt and negarddam; in
 the rest l. EI. XVI. p.36; 1153. pogalal, alīdar, EI. XVI.
 p.37; 1155. ēlge, sulīgurul, EC. V. Hassan, 57; 1159. alalīse
 negaldam (7), poltugaļevam, EC. II. 345. 1160. pogale,
 negaldal, EC. V. Hassan, 72; 1162. miltuvattī. Bom. Br.
 R.A.S. XI. 222; 1162. No l. But r in negardda (11) and l in
 hāla, bīlgum; EI. XVII. p.208; r. erttamdam, negardda.
l. balaldū, bīlgum. EI. XVII. p.212; 1162. l in negaldā;
 r for l in negarddam (25), nōrppode (24); l for l in pēl (15)
 ēlaneya (14) ēl (43). EI. XVII. p.189; 1165. kīlene.
 EC. V. Hassan 76; 1168. malge, negalte, perce, EC. VII. Sk.92;
 1169. irkulīgolvyudu, pēl. I.A. IX. p.97; 1170. nālprabhu,
 negaldā, ulīdu, EC. VIII. Sb.345; 1172. l in cōlana (21),
 but wrongly used for l in balasida (31) nrgardalu (37),
 tamnoḷe (44); amnale (48), kolagada (59), āli (91); l > r
 in negardam (9, 11, 12, 18, 35, 82), nōrppade (20, 49)
 negardalu (37), l replaced by l in other words. EI. XV.
 maḍagihāl; 1173. l never occurs in Kan. words; but l
 wrongly used in Mahākāla (16), dhavala (28), kula (1) and
 kamala (27). EI. XIV. Gacamalla.

1173. l for l. No l at all. pogal, negali, ali, EI. XII. p.336;
 1174. pombālegal, suli, EC. VII. Sk. 236; 1177. nelal,
balikke, EC. III. Ng. 70; 1179. l > l in kīlt (18), negal;
l > r in ērvvarum (26), arvvu (30), negardda (39), r > pp
 in eppattumam (56), EI. XIX. p.226; 1181. poravolal EI. XIV.
 279; 1181. negaldal (21 and 53) cōla (34), EC. II. 327;
 1182. nīralkeyilla, EC. V. Bl. 137; 1199. negalda (25),
taltu (19), EC. IV. Ng. 47; 1200. bēlkum for bēlkum (78)
balikkam for balika. EI. V. p.237;

13th century

1203. a lidam EC. VII. Sh. 88; 1204. no l at all. EI. XIII,
 p.16; 1206. alihi, EC. II. 333; 1211. alihidavam, EC. IV.
 Hg. 25; 1218. negalda, (25, 43), nelal (16 & 17), EC. VII.
 Sh. 5; 1218. kālamkarcci for kalci. EC. IV. Ng. 29;
 1224. panneral sāsiram, EC. XI. Dg. 25; 1227. nōlpode,
 EC. V. Bl. 151; 1242. negaldai, EC. III. K. p.76; 1247.
alarvale EC. VII. Hl. 55; 1248. altiyim, EC. XI. pāvagaḍa
 1265. nōlpoḍam, hogalalke, EC. VIII. Sg. 140; 1267. mālke,
 EC. V. AK. 8; 1270. alivu (35), EC. IV. Ng. 49; 1276.
alipidavamge (15), EC. IV. Ch. 142; 1278. gadde, beddalu (32)
 EC. II. 347; 1279. sāluva nōḍidanu, EC. V. Bl. 133;
alipidaḍam (17) EC. IV. Ch. 17; eldu, kiltu, EC. V. Bl. 92;
 1280. gadde beddalu (17), EC. IV. Ch. 91; 1286. khalgōdd-
huradhārāvāriyol. 1287. alihidava (8) EC. II. 407. EC. V.
 AK. 9; 1291. alipitamdavanu (3) EC. VII. Sh. 78; alidavamge
 EC. IV. gu. 72; 1292. alipidavam (20) EC. VII. Sh. 72;

1293. aḷipidavam, EC. IV. HS. 93; 1295. baḷisahita, EC..IV.
Ch. 44; 1300. aḷidavam EC. IV. Hg. 23;

14th century

1317. aḷihida (26) EC. IV. Ch. 116; 1319. aḷupidavaru (11)
EC. VII. Hl. 117; 1320. aḷidaḍe (29) EC. III. Md. 74;
1322. keḷake (13) EC. IV. Kp. 44; 1327. cōḷa (4) EC. IV. Hg. 98
1338. gaddebeddalu (17) EC. IV. HS. 82; 1360. gaddeyakelage
(14) EC. III. Sr. 87; 1388. pogalḍapem EC. VIII. Sb. 146;
1390. aḷupidavam (31) elēḷujalmada (33) EC. VII. Hl. 6;
1390. aḷupidam (18) EC. VII. SK. 313; 1390. kāḷaḍḍināyakage
(19) huṇisedāḷu (25) nāḍudalasinahaḷḷi (7) EC. I. 39;
1397. biḷdar ulida EC. V. Bl. 3; 1397. aḷipidavaru (19)
EC. IV. HS. 46; 1400. aḷupidavaru, EC. VII. Sh. 11.

15th Century

1403. aḷidavanu (34) candrārkaruḷdhavareguṁ (39) EC. III.
Ch. 45; 1408. ēvogaḷvenām (EC. VIII. sb. 261); 1413. āḷguṁ
(64) EC. VII. Sh. 30; 1415. nōḷpoḍam, EC. VIII. Sb. 329;
1442. negaḷtevaḍeda (4) EC. VII. Sk. 240; 1465. nōḷpem,
EC. VIII. Sb. 330; 1484. aḷihidavaru, EC. IV. Ch. 127;
1500. aḷupidavaru (8), EC. II. 340.

16th Century

1544. all 1 except for mūḷu (29) muḷu (44) EC. I. 10.

CONSONANT GROUPS

The const. groups are the result of (1) the final const. of one word coming in contact with the initial const. of a suffix; long consts. in suffixes; and const. groups in lws. These const. groups are all in the terminational element. The const. groups after short vowels are more numerous than those after long vowels.

In N.K. most of the const. groups after short vowels are retained; preconsonantal nasal disappears in the termination; -r and -l with a stop after a short vowel are assimilated to the stop except after long vowels,

The Treatment of Const. groups in N.K.

Nasal + stop.

A. Nasal + const. in the body of a word. These are in proper names. Their origin is not known. They are retained in N.K. Anḍugi, Kalantūr, Sindera

B. The stop is the initial of a suffix.

This group is retained in N.K. only (1) if the nasal is preceded by a short vowel and (2) if the nasal is (a) a part of the rt. ante, imbu, enṭu, endu, ondu, tīngal; mañju cf. mamku.

or (b) the remnant of the assimilation of the final const. of the rt. and the initial of the suffix:

1.

konda, (prob. ~~kol~~-nta) koṇḍa, tandu, Vandū, bandu, sandu
Sandān

1. See Part I. B. Grammar pp. 99-100.

1. The nasal, if it is only a part of the termination disappears after a short vowel:-

O.K.

N.K.

koḍaṅge

koḍage from koḍu 'to give'.

2. The nasal if it is only a part of the suffix after a short vowel disappears:

O.K.

N.K.

1.
taṅku (of taṅkade) tāku.

3. The nasal const. after a long vowel disappears in any position:

O.K.

N.K.

nōmpi

nōhi.

In nōmpi, the rt. is given as nōn. T. nōmpu;
M. nōmpu; Te. nōmu.

The following with nasal stop (suffix) are replaced in N.K. by new formations or words:-

O.K.

N.K.

uṇ-vorum

uṇṇuvavarū, colloq. umbōrū.

antu, intu, entuhāge, hīge, hēge

enya

ennuva (emba)

suracāpāmbōle

suracāpadahāge

The following are obsolete in N.K. nōnta, nontu.

1. Probably taṅku is a mistake for tāṅku. probably ta-nka, since -ṅka- is the suffix of the verbal noun as in musuṅku beside musuru and muccu.

II 1. † stop.

(A) 1. k, g, v. Where k, g and v are the initials of suffixes: all the groups have been replaced by new formations in N.K. (by the addition of -u to the root).

O.K.

N.K.

al-kalo

alu-ku 'to fear'

āl-ge

āl-ike

kolvōnm

kollu-vavanu

cf. koluvōrum

colloq. kollō vanu.

(B) 1. † g, m. Where g, m. are the initials of the second word in a word group. There is no change in N.K.

O.K.

N.K.

velgola

Belgola^{1.}

velmāda

belmāda

III 1. † stop

A. 1. g, v, t, where g, v, t, are the initials of suffixes. These are replaced in N.K.

O.K.

N.K.

sal-ge

sallali

sal-va-vol

salluva hāge

salvōn

hōguvavanu

colloq. hōgōvanu.

nal-ta

nal-me

B. 1. † t, m. Where t, m. are the initials of the second word in a word group.

There is no change.

O.K.

N.K.

nal-tapa

nal-tapa

kal-mane

kalmane.

1. In some inscriptions Belugula is found, but now also the the form in use in Mysore is Belgola.

IV y + d, v. where d, v, are the initials of suffixes:

A. O.K. y + d appears as -d- in N.K. in the only instance:

O.K.	N.K.
āydān	ādanu.

B. The remaining words with O.K. y + d or y + v are replaced in N.K.:-

(b) The following with y + d and y + v groups, have been replaced by new words:

eydappaḍuvār	replaced by honduttāre (active)
	koḍalpaḍuttade (passive)

eydi	}	
eydidān		
eydidār		
eydidor		
eyde		
		hogu 'to go'

keydu	}	māḍu.
geydu		
keyvōn		
keyvōr		
geyvalli		
		But geyyuvanu (colloq. geyyōvanu) restricted to 'he who works ^{in a farm} and keyyu restricted to 'to join sexually',

V r + stop

r + consonant, where the consonant is the initial of a suffix or of a separate word:-

1.
(a) If the -r is preceded by a short vowel, the -r is assimilated to the const. following :

(1) r + consonantal suffix:

O.K.

erddapam

M.K. eddapam (replaced in N.K. by
ēluttāne)

adarppu

N.K. adapu

orvvan

M.K. orbban, obban.

N.K. obbanu, colloq. obba, oba.

1. Even when -r is preceded by a short vowel, -r is not assimilated to the const. following, but is replaced by new words.

O.K.

N.K.

negartte

Iws: yas'assu, kīrtti.

Nw: hesaru.

varppu

baluhu.

sāsirvvar

sāviraṇa

sāviraṇandi

But if -r before the const. is a suffix and the following const. is the initial of another suffix, there is no assimilation of -r to the following const. but there is replacement by a new form.

O.K.

N.K.

ahit-ar-kkal

ahit-ar-galu.

mālākār-ar-gge

mālākār-ar-ige.

(2) -r of a word + the initial const. of a word.

O.K.	N.K.
perggoravam	heggorava.
perjedi	hejjede
irpattu	ippattu
Namilūrvvarasaṁgha	Navilūruvarasaṁgha

(3) When -r preceded by a long vowel, -r is not assimilated

O.K.	N.K.
pārvvar	hāruvaru

VI l + const.

l preceded by short vowel > r, which is later assimilated to the const. following:

O.K.	M.K.	N.K.
el <u>l</u> tu	ertu	ettu
el <u>l</u> pattu	erpattu	eppattu
kil <u>l</u> ga	kirgga	kigga
kil <u>l</u> tu	kirttu	kittu
gal <u>l</u> de	garde	gadde
pal <u>l</u> cu	parccu	paccu
pel <u>l</u> cu ¹	perccu	heccu
aḍal <u>l</u> de	aḍardde	-

1. ildu M.K. ilidu. N.K. ili 'to descend' and ele 'to drag' But there is an O.K. form il with a long i-. Probably there is no assimilation because of this long vowel.

oltu -tu replaced by M.K. -ittu. (cf. ollittu, ballittu) and by N.K. -eyadu, olleyadu.

nāllke -l after a long vowel replaced by nāḍu in M.K. & N.K. N.K. nāḍige.

But after long vowels, a short vowel is developed between the l and the const.

APPENDIX I

A few examples from the later inscriptions to show the assimilation of r and l to the following consonant are given here:-

895. orkkanduga (12). ikkade (14) EC. III. Md.13;
 907. orkkulatuppamum (12) ikki (9) pannirkkulemiriyum (12)
 idarkke (14) EC. III. Md.14; 925. irkkandugada (4) EC. IV.
 Yl.25; 935. galde (4) irppattu (13) EC. VII. Sk.322;
 950. adarkke (11) irkkandugam (12) irdu(4) EC. III. Md.41;
 978. adarkke (12) elpadimbar (14), orbban (16), orbba (18),
 perggadūra EC. I. 4; 982. irppar (69) orggēṇkōl (97),
 orvvane (83), barkkum (144) EC. II. 133; irppudu (34)
 orbbam (29) EC. II. 134; 1000. kālāmtildi (12) EC. I. 5;

11th century:

1019. gardde (29) gadde (28) parbbi (14, 18), urbbi (17),
 arddidudu (17) EC. VII. Sk.125; 1033. irpatteradu EC. IV. Hg.17
 1057. parvvi EC. IV. Hg.18; 1060. gadde (9) EC. VII. Sh.6;
 1063. garde, gadde, berdale, beddale EC. VII. Ci.18;
 1076. berddale, perggade EC. VII. Hl.14; 1079. perggade
 EC. IV. Hg. 56; 1085. irppattu, galde (56) beldale (56)
 perggade (42) EC. VII. Sh.10. 1089. garddeyum (8) berddaleyum
 (9) EC. VII. Sk. 298.

12th century:

1104. pergaṭṭa (47) yerpattu (50), garddeyam (52) kālāmkarcēi
 (53) irdda (55) EC. VII. Sk. 131; 1113. kittu EC. III. Nj.44;
 1117. The assimilation is more pronounced in the description
 of boundaries than in verse. yadde, beddale, See EC. IV. Ch.83.

1123. kirttikki (28) bidurddu (4) irpinam (24) enisirddu (44) āgirppudu (32) EC. II. 132; 1138. magucida for magulcida (34) EC. IV. Hg. 50. 1139. kabbapunadol (77) EC. II. 141; 1175. magulci, EC. IV. HS. 112; 1176. eppattarolage (18) EC. I. 33;

13th century:

1217. illirddu EC. II. 170; 1218. ibbara EC. VII. Sh.5; 1284. Balligrāmeya EC. VII. Sk. 140-1284; 1290. illadirdade (4) heggade (10) EC. I. 52; 1296. biddanu (8) neradirddu (12) gadde (10) EC. I. 45.

By the end of the 13th century, the assimilation of r and l to the following consonant was an accomplished fact though in poetry the unassimilated forms were found. In the descriptions of boundaries which are in prose, no r + const. or l + const. are found after the 13th century.

In K.R.M. the earliest Kan. work published, the r + consonant and l and consonant are found. irddem (I.60) barddunka (I.72). korbhutta (I.66), karccidode (II.69). neredirddu (II.125) embudarkke (III.67). perccal (III.150). bal^odal (II.36).

In K.V.V. and K.B.B. (1045) unassimilated forms are very common e.g. ivarke, orvane, barppam (212) irppam (212)

But S.M.D. (1260) reflects the real state of the language. There seems to have been some doubt whether certain words should have r + const. or a long consonant.

Kēs'irāja the author, points out that the list of words in Sutras 36-40 are to be pronounced with r and with l; clearly indicating that the r and the l had been assimilated to the following consonant in colloquial speech and that, in writing, confusion had set in regarding the use of words with r or l + consonant. As he did in the case of l, he gives the list of words where r and l + consonant are to be used. This corroborates our inference.

Further, the change in the pronunciation of these words is noted by him in his description of the fleeting double consonants (Sutras 36-40 and sutras 59 & 60). In these sutras, the s'ithilatva or the slack pronunciation of double consonants (i.e. the 1st syllable was to be a closed one with a final consonant) is described. The words given in his list have in N.K. a new vowel, in between the consts. suggesting that there was some half vowel or a short vowel in between the first and the second of the double consonants in the pronunciation of his age. On p.49 (Sutra 36) he gives two or three words which can have both dvitva and s'ithiladvitva, showing the dialectical variation, or probably the learned and the colloquial pronunciation - In Sutra 60, he condemns sithiladvitva in const. groups (r + const.)

It is probable that in r + const. r had become assimilated to the const. following and there was shortening of the long consonant in pronunciation by Kesirāja's time. But some poets had recognised this shortening, though conservative writing had retained the r + const. and called it

s'ithiladvitva or fleeting double const.

The latest grammar, K.S.S., paraphrases S.M.D. and is not of much help to us.

The inscriptions show that by the end of the 13th century, the assimilation of these consonants was an accomplished fact, but that in verse, the archaic forms retained.

Disappearance of the preconsonantal nasal:

A: Long vowel + ^{nasal} suffix:

925. tōṇṭadim (7) EC. IV. yl. 25; 935. tōṭaman (12) EC.VII.

Sk.194; 950. kōṭe EC. III. Md. 41; 982. nūṁki (51) EC.II

134; 10571 tōṇṭakhaṇḍada (24) tōṇṭa (33) EC. IV. Hg.18;

1063. tōṇṭamum (23) EC. VII. Ci.18.

B. Short vowel + Nasal + Const. see Part I.B. pp 38-39.

In N.K. these words have no nasals at all. Even in the 11th century there was confusion about the use of the nasal as can be seen from these few examples.

In K.V.V. & K.B.B. (1045), these nasals are generally preserved. But by 1260, the age of Kes'irāja, confusion regarding the use of these nasals had set in and he, therefore, gives in Sutras 36, a list of words where the nasals are nitya or permanent (or compulsory); and where the bindu (nasal) is vikalpa or optional. This optional use of the nasal in some and the compulsory use of the nasal in the rest indicate that the nasal was gradually falling out and he wanted to retain the ancient usages by giving a list. Most of the words in his compulsory list have lost their

nasals in N.K. (See the list given under 'The Dative Case' above).

But Bhaṭṭākara's grammar K.S.S., is not useful to our enquiry as he is more a commentator on S.M.D. than a grammarian giving a true account of the language of the period.

LONG CONSONANTS

Long consonants are found between vowels and after -r in O.K. The intervocalic long consts. appear, only after short vowels; similarly the r followed by a long const. is preceded by a short vowel except in one word pārvvarumān (in which, moreover, the group develops differently (see p 81) from the group preceded by a short vowel). 292

These long consts. are due to

- (a) the suffixes with long consts;
- (b) the assimilation of: 1. the final const. of the rt. and the initial const. of the suffix: 2. r with the const. following: and 3. of l with the const. following;
- (c) the retention of Pr.Drn. ~~ṣ~~-ṇṇ-, ~~ṣ~~-mm, ~~ṣ~~-ll and ~~ṣ~~-ll after short vowels in words of two syllables and before vowels;
- (d) the consts. coming after -r;
- (e) the long consts. in lws.

These long consts. of O.K. are shortened in Nws. and lws. alike in N.K. after a short vowel in all positions. They are retained in emphatic and deliberate speech and in conservative writing.

The shortening of long consts. took place earlier in the terminational element (See p. 92)

1. The following suffixes have long consts:

Nws. -kke. anduvalikke, akkum
 -ittu. oḷḷittu, ballittu.
 -pp-. bādhippa, mudippidār.

Lws: -itti- Dēvedittiyar, B'isittiyar.

2. In the following, the final const. of the root and the initial const. of the suffix are assimilated.

Vbs: ^{1.} ketṭar; viṭṭār ket ~~ṭ~~nt-ar; viṭ ~~ṭ~~nt +ār. ² sattar.

Participles: Ketṭa, koṭṭu, pokka, mikkudān, muṭṭidon, meṭṭi viṭṭu.

In the passive form, eydappaḍuvār < eydal + paḍu + v + ār, -pp- is due to the assimilation of -l + p-.

3. In the following, i.e. in (r + const.) group, r- is assimilated to the following consonant k- of ku.

ikki < irku + i.

4. In l const, -l is assimilated to the following const. vṭṭidalli < ~~*v~~irttidalli < viltidalli. N.K. bittidalli (bittida kade).

5. The long consts.³ in the following are probably due to the retention of the Pr. Kanarese ~~*x~~-n, ~~*x~~-m, ~~*x~~-l, and ~~*x~~-l of words of two syllables, having a short vowel before ^{const.} ~~here~~ vowel. Exs. unṇūrum, gōmaṇṇa, tammiadigala, nammā; alli, nilladan, nillavu, ballittu, ulle, oḷḷittu. In these, probably, Pr.Drnl had ~~*x~~-nn, ~~*x~~-mm, ~~*x~~-ll, and ~~*x~~-ll. In K, T, M. and Te. these final long consonants are shortened when they are absolutely final or before consonants; but before vowels, they are retained only when the vowel preceding these consonants is short and the words wherein they appear are of not more than two syllables.

1. See (1) p.33 of Part I. A; and (2) p.99 of Part I. B. Grammar for the explanation of these forms.

2. See Page 106 of Part I.B. Grammar for explanation.

3. See p.33 of part I.B. Grammar.

K.	T.	M.	Te.
kaṇ,	kaṇ	kaṇ	
kaṇṇu (the eye)	kaṇṇu	kaṇṇu	kannu
peṇ	peṇ	peṇ	
peṇṇu (a girl)	peṇṇu	peṇṇu	-
maṇ	maṇ	maṇ	mannu
maṇṇu (clay).	maṇṇu	maṇṇu	
<u>-mm-</u>			
nammāḷ (our)	nammāḷ	nammāḷ	mana
<u>-ll-</u>			
kaḷ	kaḷ	kaḷ	kallu
kallu (a stone)	kallu	kallu	kalu
paḷ	paḷ	paḷ	palu
pallu (a tooth)	pallu	pallu	pallu
biḷ	viḷ	viḷ	vilu
billu (a bow)	villu	villu	villu
<u>-ḷḷ-</u>			
uḷ	uḷ	uḷḷe	-
uḷḷe (inside)	uḷḷe		
muḷ	muḷ	muḷ	mullu
muḷḷu (a thorn)	muḷḷu	muḷḷu	mulu

But, in absolutely final position, the Pr.Drn.

~~ṇ~~-ṇṇ-, ~~ṇ~~-mm-, ~~ṇ~~-ll-, ~~ṇ~~-ḷḷ- are simplified or shortened as given in the forms without -u above. Before consonants, they are found as single consonants:-

kaṇ. -ṇ. kaṇkappu, 'a black collyrium applied to the eye'.

kaṅkuṁ 'the socket of the eye'. kaṅgone 'the outer corner of the eye' kaṇdere 'to open the eyes' maṅgōḍe 'a mud wall'
 -l. kalgāṇa 'a mill with stones' kalmaḷe 'a shower of hailstones' for grinding'
 kalkuṭiga 'a stone-cutter' kalnāru (the American
 aloe' palgaḍi 'to gnash the teeth'. paldudi 'the point of a tooth'.
 paldere 'to uncover the teeth'.
 -l. muḷkīre 'the plant Amaranthus spinosus'. muḷgattige 'a knife for cutting thorns'

Tamīl and Malayālam:

-ṇ kaṅkaṭai 'the corner of the eye', kaṅkaṭṭa 'to blind the eyes by magic' kaṅkūṭu 'the socket of the eye'.
 kaṇṭiṭṭam 'opinion from sight'. kaṇpaṭṭai 'an eyelid'
 maṅkaṭṭiri 'to form earth, as white ants.' maṅkiṇa'ru
 'an unwallled well' maṇmaḷai 'shower of sand or dust.
 maṇmagal 'the earth goddess. maṇpār - a strata of hard earth.
 -l. kalneṇju - a stony heart. kalmaḷai, - a shower of hailstones.
 kulveṭṭi 'a stone cutter' kalviṭu 'a stonehouse'.
 pulviṭu - 'a thatched house'.
 -l. muḷvāyan 'an insect that consumes wood'.

In Tel. these consonants are used before constsl with -u.

6. In the following the use of long constsl. after -r are found:

adarppi, erddapam, orvvan, pārvvaruman, Sāsirvvar.

A const. following -r is written as a long const; probably the long const. was divided between the two syllables in pronunciation in that period. -r preceding a long const.

is assimilated to the long const. if -r comes after a short vowel; then the long const. is shortened. O.K. orvvan M.K. orbban and obban N.K. obbanu. colloq. obba, when used independently and for emphasis, otherwise 'oba'. alloba, bandidāne 'a certain man has come there.'

In the case of pārvanunan, a vowel ia developed between the r preceded by a long vowel and the double consonant and it N.K. hāruvaru.

7. The following gives the long consts. in Lws.:

(1) plw. with long consts.: ayyaṅgaḷ, kammaṛar, Janna, bhaṭṭa, bhaṭṭāṛakar, nāriṭṭamān, Vaḷḷiggameyar.

(2) Slw. without a long const. adapted into Kan. with a long const:-

nittadhammamān nitya dhammān. māṇākka māṇavaka. In N.K. these are also shortened, as baṭaringe in these inscriptions shows that they were already shortened by the 7th century.

The following are examples of long consts. found shortened in these inscriptions:

A. NWS. 1. Verbs & Participles:-

1.
in the fut. of 'to be' 'to become' and the past of 'to give'
'to be' ida for idda, ppl of ir 'to be'.

'to become' akkum akum, akun; fut. of ā-gu 'to become'
āppār appār apār apar.

1. Professor R.L. Turner: 'The Future Stem in Aśoka'

B.S.O.S. VI, p.529.

'to give' 'koṭṭam > koṭam; koṭṭār > koṭār.

past tense.

1.

(2) Dem. pron; idarke > idakke > idake

Lws: appa > apa in S'āntapana. kammāra > kamara; bhaṭṭa > baṭa; bhaṭṭārār > bhaṭārār; Valliggāme > Baḷagāmve.

The following examples from later inscriptions show long consonants as well as shortened long consonants:

Inscriptions:-

9th century

810. nellakki sollage (3) EC. III. NJ.26; 888. bhaṭārara(6) EC. I. 2; 890. bhaṭṭargge (68) EC. IV. yd. 60; 898. āḷutumire (4) EC. III. NJ.96; 900. mallisēnabhaṭārār EC. II. 4; -bhaṭāra (2, 3, 4 & 5) EC. II. 62; āḷutam (3) EC. IV. Ch. 141

10th century:

910. sollageye (16) EC. III. Sr. 134; 978. āḷuttire (8) bhaṭṭār karavara (10) akkuṃ (17) EC. I. 4; 982. nūrumū vateṇṇenisida (86) EC. II. 133; 995. Dēvaṇan EC. II. 121; 1000. Hañcadarmasetṭi (11) EC. i. 5.

11th century:

1019. pūḍōṇṭakam EC. VII. Sk. 125; 1049. nandāvelakkam (34) nandāvelakimge (27) EC. IV. Gu. 93; 1057. ombhaṭēḷ ombhatumene (2) EC. IV. Hg. 18; 1076. kalluvesanamāḍisidaru (37), kaluvesana māḍisidaru (20) EC. VII. Hl. 14;

12th century

1104. Basavaṇanum (33) EC. VII. Sk. 131; 1120. mūḍipidaḷu EC. II. 129; 1123. baṇṇippātane Vaṇṇipam EC. II. 132;

1148. nivēdyakam EC. III. 110. 1175. Hulumoradi EC. III. 138;
 1178. HegadeDēvayya (10) EC. III. TN. 92; 1200. Biluvidye
 Rāman (13) EC. IV. Ch. 204.

13th century

1246. cikkabēṭṭake EC. II. 165; cikkabēṭṭakkecca EC. II. 319;
 1255. sallabēkendu EC. I. 6; 1247. setṭi EC. II. 243;
 setṭi EC. II. 243; Seti (3) EC. II. 245; 1276. nellusalage
 (55) EC. III. TN. 101.
 1281. innūranū (16) prābtigalanū (13) EC. III. Tn. L00;
 1285. Salabēkendu EC. I. 7 (See 1255) 1290. Heggade nākana
 EC. I. 52. See 995 and 1178; 1297. Hegadehaḷḷa (18)
 EC. I. 59; makkaliṅge makaliṅge (12) EC. I. 59;

14th century

1368. kapileyanū brāhmaṇananū (30) EC. II. 344;
 1380. māṇikadēvaru EC. I. 58; 1390. idharmake (27) EC. I. 39.

16th century

1517. brahmaṇanu kapileyanu (9) idake (7 & 8) EC. III. My. 5;
 1544. muluganahaḷḷiya (71) EC. I. 10. Anantamati-avagaḷu (65)
 kalugelasakke (26, 28).

17th century

1639. balakikki (140) yodakikki (140) EC. III. NJ. 198;
 1645. Haradanahaḷḷiyalu yiha (3) EC. IV. Ch. 124;
 1673. maḷavaḷḷiya (8) maḷavaḷḷiya (5) EC. III. Ml. 63;

The following roots and proper names with long consonants are found:-

1. Roots:

kaṭṭisu 'to cause to be built'; kaṭṭu 'to build'; meccu (maccu) 'to approve'; probably from mar-cu, where -cu is a suffix. cf. palcu, pelcu, percu.

2. Proper Names:

(a) Persons:

1. Araḇhaṭṭan (Pkt. bhaṭṭa); 2. Uḷḷikkalguruvaḍigaḷ;
3. Dallaga; 4. Dhaṇṇekuṭṭārēviguravi; 5. Nāgeṇṇan;
6. Paṭṭiniguruvaḍigaḷ; 7. Meḷḷagavāsaguruvar; 8. Vetteḍe
guruvaḍigaḷ; 9. Sokkagāmuṇḍar.

(b) Of Places:

1. Alamvaḷḷi (probably from ālam abanyan tree paḷḷi - a
settlement, or a village); 2. Uḷḷikkal (probably a rolling
stone); 3. Kittūr (kiru, small and ūr a village);
4. Kittēre (kiru, small & ere, a lord); 5. Kiḷḷa;
6. Koṭṭara (probably from koṭṭa (given) and ara (for ara,
charity); 7. Koḷattūr (probably from T. koḷatta. K. Koḷada
of the tank and ūr, a village); 8. Thiṭṭagapāna;
9. Nāvaḷḷi (probably from nā, four and palli a village.
four villages). 10. Nīrilli (probably from Nīr, water and
illi here); 11. pattini; 12. vaḷḷiggāme Skt. valligrāma;
13. veḍevaḷḷi.

APPENDIX

The long consonants after short vowels are shortened in the following examples taken from kāvyaṣṭ, dictionaries and grammars:

aḍapavaḷḷa, aḍapavaḷa 'one carrying his master's betel-pouch'
 aṇṇa, aṇa 'an elder brother' anittu, anity 'so much'.
 annisu, anisu 'to cause to say' appa, apa 'father; a term of respect'. appa, apa, aha 'that becomes'; alli, ali 'in that place'; illi, ili 'here, in this place'; eṇṇike, eṇike 'counting'; kaṇṇadaka, kaṇadaka 'a pair of spectacles'
 kaḷḷatana, kaḷatana 'theft'; kuyyisu, kuyisu 'to cause to be cut'; kūrittū, kūritu 'that is sharp'; kollu, kolu 'to kill'; gedḍalu, gedalu 'the white ant' gellu, gelu 'to win';
 caṭṭige, caṭige 'a small earthen pot with a broad mouth'; cikkaṭa, cikaṭa, ciṭaṭa 'a flea' cokkaṭa, cokaṭa 'purity'
 jaḷḷaḍe, jaḷaḍe 'a sieve' muḷḷu, muḷu 'a thorn'; sa aṭṭuga, saṭuga, saṭga 'a ladle of wood'; sallu, salu 'to enter a place, to go'; sallisu, salisu 'to cause to enter, to deliver; sollage, solage, solige 'a measure of capacity';
 hallu, halu 'a tooth'; hoddike, hodiḷe 'a cover, a wrapper'.

P A R T I

B. GRAMMAR

N O U N S

The nominal stems found in these inscriptions consists of:-

1. Substantives not analysable into root and suffix:

āneya gen. sg. - elephant.

eḍeyān acc. sg. - place.

pulla gen. sg. - grass.

2. Stems formed from verbal roots by the addition of one suffix:

āḷge - rule, reign, from āḷ - to rule.

3. Substantives formed from

(a) existing substantival stems:-

okkaltanam from okkal - thrashing

from okku - to thrash.

(b) adjectives or attributive words:-

nalta (goodness) from nal - good.

oltu (good, noun) from ol - good.

4. Substantives formed from the past and future declinable participles of verbs: with gender suffixes, if any.

alidon - he who destroys - from alida - ~~BPP.~~ of ali -
to ruin.

ittodu - that which is given, from itta - ~~BPP.~~ of ī -
to give.

kādōn - he who protects, from kāda - ~~BPP.~~ of kāy -
to protect.

5. Substantives formed from pronominal adjs. by adding gender-suffixes:

per-an) } another ^{person} from pera & the other.
 pel-an)

6. Substantives formed from Numerals:

elṣadimbarge - to the seventy people.

sāsirvvar - one thousand people.

But in the case of lws. from Skt. the stems are formed as follows:-

1. words borrowed from Skt. without any change:

kulaṁ, janam, dēham, dharanīyul, bhaktiyim,
 Maranam, mōham, rājyam, lakṣyam.

2. words borrowed from Skt. with modifications:

ācāri, [kavaḍim], niśidhige, riṣiyar, śiṣittiyar

3. Skt. words in fem. gender, ending in -ā, are adopted into Kanarese, substituting -e for -ā.

bāle from bālā,

mariyāḍeyan from maryyādā.

vidyullategaḷ from vidyullatā.

4. Skt. stems ending in -s drop -s.

manade from mana (Skt. Manas)

tapam from tapa (Skt. tapas)

5. Skt. -vat (-vant) stems are borrowed with the strong form of the stem -vant.

lakṣaṇavantar.

6. Substantives derived from the PPP. of the causative forms of Skt. roots:

pālisidom

7. Past participles of Skt. verbs are used as substantives:

rājas' rāvitam-āge.

8. Skt. adjs. ending in/-a with gends. suffix -an are used as substantives:

adhik-an, anavadyan. *Kaliyuga Viparītā.*

G E N D E R

There are three genders, masc. fem. and neuter.

1. Substantives denoting male persons are masculine;
2. Substantives denoting females are feminine;
3. All other substantives (denoting animals, their^{1.} actions, qualities, etc.) are neuter.

<u>masc.</u>	<u>fem.</u>	<u>neuter.</u>
arasan, king.	no	okkaltana - farming
alidan, the destroyer	examples.	pali - blame
kādon, the protector		pāvu - a snake
salvon, the goer		pulu - a worm.

The masc. in the nom. sg. is either the simple stem without any suffix or termination, or the stem with any of the following suffixes to distinguish gender:-

-an, -am, -am, -on, -om.

(a) stems without any suffix or termination:

masc. Allagunda, aliya, ere, Kāmba, Naṣṭappa, maga.

fem. tapacalle.

neuter ittodm, oltu, kere, dhone, pali.

(b) stems with suffix:

These suffixes distinguish the gender of the stem as masculine:

masc. arasan, arasam, alidom, alivon.

fem. no examples.

neuter ūligam, okkaltanam.

It will be shown under "Declension" that the suffix

-
1. Here in these inscriptions, only pulu (a worm) and pāvu (a snake)

-an runs through all the cases of the sg. except, in some cases, the dative and sometimes in the pl.

-on is found as the gender suffix in the nom. sg.
(-on -avan, see -on under "Adjectives")

The use of -am for -an is due to the use of the anusvāra symbol (see "the nominative case" under "Declension")

The use of -am is found only in the case of Skt. words:

Kucēlam, Guṇabhūṣitam.

Loan words, when adopted into Kan. are regarded as Native kan. words in the matter of gender, the following lws. are used as neuter. mahājanakke, mūvettumūr, dēvejanam, prajeyum. (The same usage is found in later kāvyar).

The forms, s'rī Jambunāygi, Dēvedittiyar, S'iṣittiyar show that feminines were formed from the masc. by suffixing -i and -itti respectively:

S'rījambunāygi from S'rī Jambunāyaka (masc.)

S'i ṣittiyar from S'iṣya (masc.)

There is no example of the fem. sg. of a NW. in these inscriptions.

The neuter nom. sg. is the stem; some stems ending in -a take -am or -am as the nom. sg. suffix, (see neuter nom. sg. under "Declension").

Nws. neuter

(a) stem as nom. sg. neuter

okkaltana.

(b) stem with -am

ūligam, okkaltanam.

Lws. (a) stem without suffix:

masc. ācāryya, Guṇakīrtti, -prabhu, bhaṭāra, Mēghanandimūḥi
sarppaculāmam.

fem. tapaccale.

neuter. nisidhige.

pāda.

(b) stem with suffix:

masc. -an,

andhan, niravadyan, pūrjyamānan, munivaram,
Saukhyasthan.

-am.

Kucēlam, Guṇabhūṣitam.

-om.

pālisidom.

fem. no examples.

neuter -am.

āyusyam, kulam, tilakam, svarggam.

-avu ātmavaśakramavu, mukhavu.

In the neuter sg. all Skt. lws. have -am or -am added to the stem as a general rule.

adigaḷ - "Feet" is neuter when used as an independent word. When suffixed to guru- (a teacher, Guruvadigaḷ (the

feet of the guru) neuter in form, was used as masc. ^{like} the Skt. mitram, kalatram and s'ribhagavatpādaiḥ, Guruvaḍigal, muḍippidār - the teacher ended his life; the -ār of the verb indicates that this Neuter nom. pl. is used in the sense of masc. nom. pl.

In the case of dēvake and dēvarke, the word dēva (god) is used in the neuter and the meaning given to it by Dr. Fleet is "the establishment of the temple";.

The -a stems in the masc. sg. and in the neuter sg. take -an- and -ad- respectively, as suffixes between the stem and the case-ending. But the -i-, -u and -e stems have no such suffixes, but only the glides -y- in -i and -e stems and -v- in -u stems. *Why this differentiation is made is not known at present.*

N U M B E R

There are two Numbers - sg. and pl.

The sg. is either the simple stem in the nom. or the stem with the gender suffix or glide and case-termination.

(a) simple stem in the sg.

masc. Nws. Allagunda, aḷiya, ere, kām̐ba,

-a stems: Dallaga, naṣṭappa, maga.

lws. kamara, Basantakumara, Rāmasingabhaṭāra,

Vasanta, kumāra, S'āntivarṃma, s'rīmaṇcitravāhana, S'rīvikramādi-
tya bhaṭaraka, s'rīvinayādityarājas'raya prīthi vīvallabha-
mahārājādhirāja parames'varabhaṭara.

-i stems: Akṣayakīrtti, Guṇakīrtti, ṭallavācāri,
Puṣpasēnācāri, bhāgi, muni, sakṣi, sarppacūḷāmaṇi,
vinayadēvasēnanāmamahāmuni.

-u stems: Carita s'rīnāmadhēyaprabhu.

Fem. no examples.

Neuter

-a stems: okkaltana.

-i stems: gēli, pali

-u stems: ittodu, oltu, pulu.

lws.

-i stem: pūti

-e stem: nisidhige.

(b) stems with gender suffix:

masc.	Nws.	lws.
-an	arasan	-pātakan
-am	-	kucēlam
-on	alivon	-
-om	alidom	pālisidom

fem. no examples.

neuter. -am Nws. okkaltanam

ūḷigam

-am

-avu

Lws. kulam

doṣam

dēham

ātmavaśakramavu
mukhavu.

The pl. is formed by the addition of -ār, -ar,
and -gaḷ.

masc. and fem. stems form their pls. by suffixing
-ār or -ar.

masc.

Nws.

Lws.

-ār

-

aninditār

fem.

-

Rājñimatīgantiyār

-ar

masc.

arasar

āmikkōttamar

fem.

-

Dēvakhantiyar

Siṣittiyar.

-ār is more ancient than -ar.

Masc. stems ending in -i, -u and -e form their
plural by suffixing -gaḷ.

masc.

Nws.

Lws.

-i

bhāgi-gaḷ

fem.

-e

-avvegaḷ

-abbegaḷ

All Neuter stems form their plural by suffixing -gaḷ

Nws.

Lws.

s' rīsaṅgaṅgaḷa

vidyullategaḷ

vratagaḷ.

There is no differentiation between Nws. and Lws. in the formation of the plural.

The use of the honorific plural for ^{king}knights, monks and nuns is very common and most of the plurals in masc. and fem. are honorific ones:-

	Lws.	Nws.
masc. kings	mahārājar	arasar.
monks	ācāriyar	
	guruvar	
	māsēnar	
nuns	Devakhantiyar	
	S' iṣittiyar.	

The formation of the sg. and the pl. is seen in the declension of Nouns.

A subject in the sg. has often the vb. in the pl. and vice versa. e.g. 3-7, 6-18, 24-2, 50-1.

50-1.

DECLENSION

There is only one declension for all stems in all genders.

There are seven cases, -nom., acc. instr. dative, gen., loc. and voc.

The stems end in -a, -i, -u, -e and consonants.

The study of these stems is taken up case by case.

The Nominative Case

There is no casetermination for the nom. sg. in all the three genders. Either the stem or the stem with the gender suffix is used in the nom. sg. The pl. is formed by suffixing -ār, -ar or gāl in the Masc. and fem. but -gāl in the neuter. In a few cases, -u is found as the nom. sg. suffix.

(a) the stem as nom. sg.

-a stems: Mas. Native words: allagunda, aliya, ere, kāmlea, Dallaga.

Loan words: kamara, naṣṭappa,

Basantakumara, Rāmasiingabhaṭāra, vasantakumāra.

s'āntivarṃma, s'rimatcittravāhana, s'rivikramāditya-bhaṭāreka, s'rīvinayādityarājās'rayaprittivīvallabha-mahārājādhirāja paramēs'varabhaṭāra.

Fem. No examples.

Neuter Nws. -

Lws. dēgula.

-i stems: masc. Nws. no examples.

Lws. Akṣayakīrtti, guṇakīrtti,
pallavācāri, puṣāsēnācāri, bhāgi, muni, sakṣi,
sarppacūlāmaṇi.

Fem. No examples.

Neuter. Nws. gēli, pali.

Lws. pūti, bhūmi.

-n stems:

Masc. Nws. No examples.

Lws. caritas' rīnāmadhēya prabhu.

Fem. No examples.

Neuter. Nws. ittodu, oltu, pāvu, pulu.

Lws. no examples.

-e stems:

Masc. & Nws.) no examples

Fem. Lws.)

Neuter Nws. no, examples

Lws. nisidhige.

But the masc. stems ending in -a are used as nom.sg. with any one of the following suffixes of the masc. gender:

-an, -am̐, -am, -ōn and ōm . -an seems to have been

the original masculine and neuter suffix for all stems in -a.

The reason for this supposition is that magan "son" (masc.) and maran "a tree" (neuter) have the same -an, not only in the singular, but also in the plural nārayaṇayyaṅgaḷu, ~~masc.~~ (nom) ivelviṣayaṅgaḷan neuter (acc.) and in all the cases. Examples for all the cases are not found in the inscriptions studied.

Later, -an was restricted to the masculine gender and -am to the neuter. -am and -am are essentially the same. The form with -m is used before words beginning with a consonant; the forms with -m or -n before words beginning with a vowel. The only pre-vocalic form in the case of Skt. lws. is -m, -ōn and ōm are used as suffixes of the ^{declinable} (relative) past participles of verbs which are used as adjs.

(see "Adjectives")

Nws.: arasan^{1.} Allag^udan, Nāgeṇṇam.

Lws.: sāgarādvitīyanāmadhēyam, Candradēvācāryyanāman, Nandisēnapravaramunivaran, mahādēvan, Vidrumāthana santisēnarminīsan.

-am.

Lws. kucēlam, guṇabhūṣitam.

-am.

Nws. no example.

Lws. kundavarṇmarasam, guravam, perggoravam.

The masc. -i, -u and -e stems have no suffix or termination in the nom. sg.

The use of -m as the termination of the nom. sg. for all the stems in all the genders^{2.} by later grammarians is due to the influence of Skt. lws. in the neuter and the interpretation as -m or -n of the anusvāra at the end of a word;

1. Caldwell & Kittel consider that aṣasan is lw. from Skt. and derive it from Skt. rāja.

2. KBB. 39. KVV. 15. S^hed. 93. KSS. 227.

this is seen from the examples given by them for illustrating the sūtrās; maram (Sund 93).¹

Nom. sg. Fem. No examples.

Neuter.

As stated already, in principle there is no suffix or termination in the nom. sg. But the following suffixes -am, -am and -avu are found in -a stems. Essentially, all these are different forms of -am, avu < am -u.

Neuter

Nom. sg.

-am. Nws. no examples.

Lws. āyṅṣyam, kaṭavaprasailam, dharṁnam, pariṇanam, maraṇam, lakṣyam.

-am. Nws. ūligam, okkaltanam.

Lws. dōṣam, paramārttham, svarggam.
1.

Caldwell & Gunder² state that -am is an obsolete demonstrative pronoun meaning 'it' and hence -am is not a borrowing from Skt. But L.V.R. Iyer comes to the conclusion that -am is a borrowing from Skt, since the use of -am as a demonstrative is nowhere seen in T. Kan. or in any of the Drn. languages. But he has not noted the use of -am in T. & K. in the nom. sg. and the incorporation of -am in the

1. CDG. p. 257

2. Ed. Rev. Madras. Oct. 1928, p.6.

plural of neuter -a stems e.g. maraṅgaḷ in T. and K. There is one neuter pl. acc. where -an-gaḷ < am-gaḷ is found ivaḷviṣayamaḷam. It is not likely that -am, a simple suffix of the neuter, used in the Sg. and the pl. of neuter -a stems will be borrowed by a highly cultivated language like T. or Kan. from Skt.

Nom. sg. Neuter - avu.

These two lws. have -avu as the termination of the Nom. sg.

ātmavas' akramavu, mukhavu.

As pointed out already, the Nom. sg. of Neuter Lws. ending in -a have -am or -am as the suffix. The use of avu (< am-u) as the termination resolves itself ultimately into -am -u. This -u, used only twice in nominal stems, is generalised as the nom. sg. case-termination in N.K. and does not appear in any other case-forms.

ittodān, iravān, mṛtūvaravān, varppin - in these forms -u disappears when the acc. or other case-termination is affixed. If it were a part of the stem, this -u would have survived in all the cases. The fact that the nom. sg. has no case termination coupled with the appearance of this -u only in the nom. sg. leads us to suspect that this -u may have been a nom. sg. suffix.

This -u is found in the pronouns, personal termination of verbs and all nouns ending in consonants in M.K. along with forms without this -u; in N.K. it is fully established as the nom. sg. Case-termination of all stems of both Nws. and Lws.

in all genders and numbers. The addition of this -u has not modified the meaning or grammatical function of any of the words to which it is suffixed. Verbal roots ending in consonants in O.K. and M.K. have this -u in N.K. This -u does not appear even in N.K. before a suffix beginning with a vowel

This -u is found in T. Mal. Tel. and Tu. also. Its non-existence in the other dialects and their late appearance in these dialects show that this -u has a definite purpose to serve. In many inscriptions it is written though not pronounced on account of the needs of metre.^{1.} Even in N.K. colloquial speech, it is not always pronounced, though it is always written.^{2.} The "euphonic" theory put forward by Caldwell & Kittel does not explain the use of -u as a nom. sg. case-termination in N.K. Caldwell himself doubted whether this -u had not a specialising signification at first which had now been lost.^{3.}

I think the origin of this -u may be this:-

In Kanarese, there are a large number of verbal roots which end in consonants. These roots were used both as verbal roots and nouns. -

alar - to open, to flower; a flower.

alal - to sorrow; grief.

1. D. L.D. Barnett, E.I. XV. p.109; Memoirs of A.S.I. No.13.

pp.11, 12, 14, 16 and 19.

2. C.D.G. p.134. Kg. p.23 and 25.

3. C.D.G. p.108.

kaval - to branch off; a branch.

kukil - to sound as a cuckoo; a cuckoo.

talir - to sprout; the tender sprouts of a plant.

nūl - to make thread; thread

paṇ - to get ripe; a ripe fruit.

pōl - to cleave asunder; a piece.

bāl - to live; living, life.

bil - to sell; a bow.

bīl - to fall; uncultivated land, a creeper.

mugul - to shut the eye-lids; an opening bud.

mul - to be thorny; a thorn.

sāl - to get into debt; a furrow.

sidil - to be split; thunder-bolt.

sīn - to sneeze; sneezing.

sīl - to cut asunder; a portion.

Naturally, the use of the verbal root as the 2nd sg. imperative and as a noun caused some confusion and difficulty to the Kanarese child. It saw verbal nouns formed from roots by suffixing -pu and -vu:

-pu: ōpu < ō - to love.

kāpu < kā(y) - to protect

tōrpu < tōr - to appear

paḍepu < paḍe - to get.

māspu < mār - to change.

mēpu < mēy - to graze.

-vu: ari-vu < ari - to know.

ali-vu < ali - to ruin.

-vu: ul--vu < uli - to remain over.
era-vu < ere - to pour.
kara-vu < kare - to milch.
kī-vu < kī - to form pus.
tīli-vu < tīli - to know.
tera-vu < tere - to open.
nera-vu < nere - to take place.
nō-vu < nō - to pain.
pari-vu < pari - to flow.
pasi-vu < pasi - to be hungry.
pali-vu < pali - to slander.
mera-vu < mere - to shine.
sā-vu < sā - to die.
suli-vu < suli - to turn round.
seḷa-vu < seḷe - to drag, to pull.

Further, verbal nouns were also formed by suffixing -udu or -adu;

kare-vudu - calling < kare - to call.

kum̐-v-udu - dancing < kum̐ - to dance.

Verbal nouns may be formed from every verbal root by suffixing -vudu.

Besides there, a large number of nouns in nom.sg. in Kan. end in -u.

karu - a calf.

palu - a forest.

pulu - a worm.

pāvu - a snake.

Further, the declension of stems ending in a consonant (the verbal roots ending in a consonant when used as a noun) was in no way different from that of the nouns ending in -u. *excepting the dahis.*

The forms of nouns ending in -u found A. in the inscriptions and B. in the kāryas are shown in the following: To show that the words end in -u, the stem forms found in the inscriptions are given in the list marked C.

A. From the Inscriptions.

<u>Date</u>	<u>Without suffix</u>	<u>Date</u>	<u>With suffix -in-</u>
C.900	saypimtīdēm, MC.38	C.950	rūpinol SB.139. Sh.47, 35.
974	pempin SB.59.	"	pempinol "
1047	olpim A.SI.13, p.6.	980	olpimge "
1068	melpan-āvarjisida SK.13	1019	olpina SK.125.
1071	alip-ambittu SK.129.	1054	ārpinol SK.118, Sh.47.
1074	polepim E.I.XVI. 70.	1055	pempina, E.I.XIII. 170.
"	pempam "	1062	sobaginol Sh.47.
1077	alagam SK.124.	1073	ārpinesakam SC.299.
"	Calpim "	1074	kaḍupindam E.I.XVI. 70.
"	olpim "	"	"
1080	odḍindam I.A. X.127	1081	binpimge E.I.XVI. 59.
"	bisupindam "	"	gunpimge "
1112	nanjanembamtire E.I. XIII. 41.	"	tinpimge "
1117	kāypam Bl.58.	1096	(tinpinol gunpinol SK.114. binbino
1121	olpim SB.128.		
1122	Munisim Sh. 4.		

<u>Date</u>	<u>without suffix</u>	<u>date</u>	<u>with suffix -in-</u>
C1122	Cinpinidame HN.116.	C1096	ārpinaabdhī } SA.80.
1155	rūpin HN.57.		Pempinakam }
1156	sompanāldu HN.69.		olpinamodal }
1156	rupim "	1100	toḍarpinapāsam SK.311.
1158	pempimpatitutadin SK.23		
1158	munisimdam SK.18.	1130	pempina)
1160	pempinumeyam Bl.193.		tinpinol) Kd.137.
1162	kīlvaraj-imde DG.42.	1139	olpinim SB.141.
1162	pempanāvagam HS.137.	1149	tōlbalpinim HN.65.
1163	elamāvim banam SB.64	1156	kempina
		1160	rūpinol TM.9.
1169	munisimda I.A.IX.97.	1160	S'aramhigunpinol DG.35
1170	adaṭimde DG.32.	1162	olpinakūrpu AK.172.
1177	pempam AK.62.	1164	poḍarpinol DG.43.
1180	olpinim SB.71.	1164	aṇmina Sc.277.
1181	imb-im SK.197.	1169	olpināgaram Kd.51.
1181	olpam "		" ārpimgoḍarpu "
1181	olavinim Sk. 197.	1172	olpinimdam Kd.66.
1185	pempim AK.127.		" arivina Kd.66.
"	kāmpim "	1173	rūpinim HN.71.
"	sompim "	1174	rūpinimda Sk.236.
"	impam "	1176	binpinige SB.66.
"	melpinodavida"	1181	olavinim SK.197.
1185	agalim Bl.72.	1187	daṇḍinagōva I.A.XII.96.
1186	rupimdam Bl.175.	1191	adaṭinim Kd.156.
	sobaginimde "		

Cl189 celvampadevudu E.I.
XV.34.

1191 bīvim Kd.156.

" nalavim "

1198 rūpam Sb.140.

saipimda AS.I.13.p.14

1203 pempim Kd.36.

1205 alagim TK.42.

" alavimda "

1208 belakam miguvudu
Sb.28.

1217 olpim Bl.136.

1220 olpam Bl.112.

1220 nalavim Ci.72.

1230 pempam Ng. 98

1233 kadupindam AK.82

1233 pempam Ck. 31.

1242 olavim Kp.76.

1254 pempaninnēvelvem
AK.108.

1276 Sompampadedu Cn.269

1280 nalavim Dg. 59.

1286 alavim AK. 9.

1291 mulisindam Kp.10.

1371 nalavimde Nj.43.

1408 odavim

Cl203 gunpinim Kd.36.

bin^pinim Kd.36.

1203 olgavumginim Sk.225.

1204 adaṭimda Hl.7.

1215 aligilivimḍinimda Sb.276

1219 rupinondatis'ayam Ng.29

1220 balpinol Bl.112.

1223 seramginge CN.203.

1224 kurupina Dg. 25.

1280 Galupinim Dg. 59.

1291 dombinge KP.10

1465 pānginole Sb.330.

B. from Kayas. KRM. 877 A.D.

PB. 941 A.D.

PR.1105 A.D.

without suffix

alipam PB.4,55; PR.14-13.
 alapam PR. 1, 100
 ānegaḍupam PR. 3, 57.
 inisam KRM. II. 46.
 imba PR. 1, 29.
 imb-am ariyade Pr.13, 138.
 unisam PB. 3, 26.
 urvim PR. 4, 16.
 eggam PR. 2, 72.
 kadampam PB. 10, 87.
 kalumbam Pr. 6, 115.
 kurupimda PB. 10, 87.
 kūrpaṁ PR. 2, 59.
 kēdam PR. 9, 109.
 kopp-am PR. 5, 87.
 Jarag-am PR. 5, 20.
 padep-am PR. 1, 122.
 paḷik-imda PR.11, 125.
 cinp-im PR. 1, 107.
 ceragam PR. 10, 131.
 mātam KRM.III. 201.
 mulis-am KRM. II. 108, III.119
 moḷag-am PR. 9.32.
 sūdam PR.9, 109.
 Serag-am PR. 10, 131.

with suffix -in-

aṇug-in-oḷ PB. 2. 61.
 ambēr-in-ge PB. 2, 62.
 ariv-im-ge PB. 1. 24.
 ulāv-in-oḷ PB. 1, 24.
 amard-in-a PR. 10, 67.
 alamp-in-im KRM.II.104; Pr.16,55
 kadamp-in-oḷ PR. 5, 109.
 kālgāpīn-oḷ PR. 2, 11.
 kāpim-ge, PB. 8, 90.
 celv-im-ge PR. 3, 75.
 talp-in-oḷ PR. 9. 167.
 nacc-in-a PR. 14, 109.
 namj-in-a PB. 6, 75.
 muyp-in-a PR. 14, 184.
 saypin-im PR. 7, 78; 13, 113.

		<u>C.</u>	<u>Date</u>
alavu	Sh. 64.		1172
ārupu	Cn. 248		1133; Sh. 64. 1172.
olpu	IA. XX. 69		900; Sh. 4, 1122; Sc. 138. 1145.
			Sh. 242, 1153; Hn. 71, 1173
kāypu	E. I. XIII 41.		1112; Sc. 140, 1198.
gunpu	Kd. 51.		1169; Hn. 53, 1170.
celvu	E. I. XV. 34		1189
tanpu	Hn. 116		1122; Bl. 193, 1160.
telpu	Sa. 159		1159
terapu	Sc. 140		1198
pempu	Sb. 133		982; Ng. 76, 1145; Bl. 193, 1160
			Hn. 53, 1170.
podarpu	E. I. XV. 329		1028; Sc. 140, 1198.
Calpu	Ng. 47		1199
rūpu	AK. 62		1177; DG. 25, 1199.
Saypu	AK. 127		1185; Sc. 140, 1198.

The declension of -n stems and stems with a final consonant with and without suffix -in- was very similar

varavu ān = varavān
 cāl ān = cālān
 bal - ā = bālā, bāl-in-ā
 Caṭar - ge, - Caṭargge
 Caṭar - in - ge = Caṭarimge.

All these forms are found in these inscriptions.

Further, participles of rts ending in -u and of those ending in a consonant are similar in form very often:

-u-	pp.	Const.	pp.
turuku	- turuki	cāl	- cālī
malagu	- malagi	udir	- udiri
arucu	- aruci	aḍar	- aḍari
inṭu	- inṭi	pīr	- pīri
kaṭṭu	- kaṭṭi	kār	- kārī
ōdu	- ōḍi		
suttu	- suttī		
ōdu	- ōḍi		
keḍapu	- keḍapī		
tarṭu	- tarṭī		
nemmu	- nemmi		
taḍavu	- taḍavi	tāl	- tālī
tīvu	- tīvi	sīl	- sīlī
arasu	- arasi	poral	- poralī
eḷasu	- eḷasi	urul	- urulī
bīru	- bīri	āl	- ālī
ēru	- ēri	pogal	- pogalī

Though there are exceptions, the child found a large number of examples where this similarity existed.

Also, the Sandhi forms of words with -u and rts with a final consonant resembled very much.

Examples of these forms from the inscriptions are:-

- A.D. 980 poṃgaḍaṃgidudu. E.I. XV. 329.
 1030 pēmp-askhalitagunam. Mañjarābād 45.
 1032. taṇip-i. Sorab. 184.
 1060 pēmp-ūrjitamāytu. E.I. XV. 87.
 1068 melpan-āvarjisida. Sk. 13.
 1081 terapilladantu. E.I. XVI. 59.
 1160 pēmp-in umeyam. Bēlur. 193.
 1162 pēmp-in-aā vagam. Huṇsūr. 137.
 1169 ārpīṃgodaṛpolp-in-āgaram. Kaḍur. 51.
 1169 munisiṃd-irkuḷigolvudu. I.A. IX. 97.
 1183 guṇpullarē. A.K. 79.
 1185 Melpin-odaṇida.
 1208 Celak-am^{su}guvudu. Sorab 28.
 1219 rūp-in-ondatis'ayam. Ng. 29.
 1223 Seramg-iṃ-g-ajan-āneyam cennarāyapatua.
 1224 rūp-amadādudu. Dg. 25.

In course of time, the noun-forming suffix -vu may have become -u by the loss of the initial v- ^{See "v" in part I A.} and -u alone, may have been used as the noun-forming suffix as we have instances of such -u in the inscriptions of the next century.

Even in colloquial speech in N.K. we have mātimda, ētimda, guṃtimda < mātu, ētu, guṃpu.

The child naturally suffixed -u to all those verbal roots ending in consonants when used as nouns. This -u was generalised as a noun-forming suffix at first. Since the stem was used without any suffix or case-termination in the Nom. Sg. later on, this -u was generalised as the nom. case-ending, and therefore was added like all other case-endings to the sg. and the pl. The pronouns in the nominative had this -u suffixed to them. The personal terminations of verbs are fragments of pronouns in the Nominative and they too have -u in Mk. and N.K. In N.K. grammars, -u is the nom. case-ending of all stems in both the numbers and in all the genders.

It is stated that the virāma is represented, by u throughout and pointed instances ^{are} of s' rīmatu, pāṛthivēndranu, and pogalaluke (E.I. V. p.26). But in E.I. IV. p.350 Fleet says that the virāma is represented by its own proper sign which resembles an exaggerated superscript r or e in ll. 2, 4, 11, 15. etc. But in mattaru (24), the virāma is represented apparently by u. At any rate the occurrence of matter in Samdhi in l. 23 and by itself in ll. 34, 35 suggests that in mattaru, the final mark is intended to represent the virāma and not to be pronounced. Further, in E.I. IV. Jaṭiṅga Rāmēs'vara Hill, he states that the Virama is represented by its own Sign in dēvar (7) and koṭṭar (12). In E.I. V. p.9 both enal and enalu, paḍuval and paḍuvalu, mūḍal and mūḍalu (42, 47, 48) are found. In E.I. XIII. p.168, u is often used but not always to denote the absence of a vowel after a consonant.

In E. I. XII. p.355 u is written instead of the virāma. On page 336 of E.I. XII, the notation of the virāma is found in several places in the prose portion as well as in verse - ~~an~~ātriyolu and more notably in tatu-kaniyam (11) and bhavētu (48).

Why the virāma should come after every word in an inscription and whether it does so always is not clear. tatu is the normal pronunciation of the vaidikas or orthodox people in Mysore and Dharwar areas. In fact, all the statements made in the E.I. clearly indicate that u was gaining a place in literary composition as it had established itself in colloquial speech. The people wrote in prose as they pronounced, but in conservative writing and verse the orthodox school did not accept it for some time and pronounced as in the past. But later u came to stay in verse as in prose and is still in common use in N.K.

The original principle of having the simple stem or the stem with the gender suffix in masc. -a stems, was kept up in the conservative literary compositions, though -u was gaining strength in popular speech. That is why in some of the inscriptions in verse of the 8th and later centuries, -u is written but not pronounced, owing to the needs of metrical length. But in prose, they were written and pronounced. Conservative writing rarely adopts the change in popular speech very soon. Poetry ^(was) is rarely written in popular speech in ancient times. Linguistic modifications get into poetry after

a fairly long period of trial in popular speech. Hence this -u is rare in the earliest inscriptions and is more and more in evidence in later ones; by the 15th century A.D. -u had established itself fully in the Kan. language. The silence of grammarians on this point is due to the fact that their grammars were chiefly based on standard literary works which were mostly in verse. The addition of this -u made the introduction of new grammatical forms necessary in M.K.

In the pl. the pluralising particle is suffixed to the stem directly in all the genders. The masc. and the fem. genders have the same pluralising particles: -ār, -ar and -or in the case of -a stems; -ār, -ar and -gaḷ in the -i stems; and -gaḷ in the -u stems.

We have reasons to suspect that -ār is the more ancient of the two. In fact, -ar is derived from -ār. In 3rd pl. of verbs we have ēridār, viṭṭār in the earliest inscriptions. In the 3rd sg. we have āydān, ēridān, sandān. In Tamil, -ār is the only pluralising particle for the masc. and fem. In Tel. the 3rd pl. of verbs is -āru.

During this period, the ār and -ar are found side by side.

-ār -a stems -

masc. aninditār, prathitār.

fem. no examples.

-ar -a stems. -

ādhīpar, āmikkottamar, Aluarasar, kandarbar,

nītisampannar, pañcamahāpātakasamyuktar, bhaṭṭārakar, māṇākkar,
 māsēnar, mellaga vāsaguruwar, vinayāditya satyās'raya-
 prithivivallabhar, s'isṣyar, S'riṇamārggar, S'rī
 pogillisendrakahārājar, S'rībhaṭṭārakar, -bhaṭṭārar,
 Sarvvajñabhaṭṭārakar.

-i stems -

masc. nṛpamariyar, paramaprabhāvarīṣiyar, mauniyācārī ar

fem. -ār -a stems. no example.

-i stems. Anantāmatīgantiyār, Rājñīmatīgantiyār.

-ar Dēvakhantiyar, Nāgamatīgantiyar, S'isṣittiyar,
 sasimatis'rīgantiyar s'rīgambunāygir (colloquial speech N.K.)

S'rīgambunāyaki-y-ar.

-gaḷ. -

masc. -i stems. adhikārigaḷ, paramakalyāṇabhāgigaḷ.

-u stems. sādhuḡaḷ.

-or. alidor, alivor, Kandarbor.

See "Adjectives."

Neuter : The pluralising particle of all neuter stems is -gaḷ.

-i stem. Neuter in form, masc. in meaning.

-gaḷ. -guruvaḍigaḷ. Bāladēvaguruvaḍigaḷ, vetṭeḍeguruvuvaḍigaḷ
 Singaṇandiguruvaḍigaḷ.

Thus we get the following in the nom :-

<u>Masc.</u>		<u>Fem.</u>		<u>Neuter</u>	
Sg.	pl.	sg.	pl.	sg.	pl.
a.stem	-ār (nws. & lws.)	-	-ar (lw. -i stem)	a.stem	-gaḷ.
	-ar (lws.)				
b.stem	-gaḷ	-	-gaḷ	b.stem	-
an				am	
- on	(lws. & i stems)		(Nw. -i stems)	" - am	
om				" - avu	

The Accusative Case.

The terminations are -ān, -an, -am, -am̐, -ā and -a. We have reasons to suspect, as in the case of -ār (nom. pl.) that -ān and -ā are more ancient than -an and -a. During this period, -ān and -an, -ā and -a, were used side by side. -ā and -a are the same as -ān and -an with the final nasals dropped. Why the final nasal was dropped is at present unknown.

The conjunctive suffix -um̐ is added to the case-endings of all nouns except in the accusative. In the latter, -um̐ comes in between the stem and the case-ending.

e.g. masc. pārvvar-um̐-ān.

neuter initum̐-am̐.

In the nominative sg. -um̐ is suffixed to the stem or the gender suffix. The fact that in the acc. also this suffix -um̐ comes after the stem, but before the case-ending suggests that the acc. ending is later in origin. In N.K. colloquial speech, the acc. suffix is rarely added to the stem in the case of inanimate objects :-

e.g. mane kaṭṭiside - he built a house.

house he built

tiṇḍi tinda - he ate the eatables.

eatables he ate

pustaka tā - bring the book.

The acc. termination is added to the nom. sg. of -a stems with the suffix -an in the masc. and -am in the

Neuter. Loan words from the Skt. retain the -am of the Neuter nom. sg. the acc. ending is affixed to the -am, which sometimes becomes -av--.

-ān. masc. -a stems.

lw. urumithyātvapramūḍhassthīratara nṛpanān.

fem. no examples.

neuter. ajñānas'aitēndramān, īpūjyāstjalamān, ghanammāriṭṭamān, topam sayyamamān, duritābhūdvṛṣamān, dēgulamān, dharmmam-ān, prāsādāntaramān, mūṛudegulamān, s'rītapam-ān, svarggāgram-ān.

-i stems. lws. giri-y-ān, siddhi-y-ān.

-e stems. nws. āḷ-ge-y-āu, eḍe-y-ān¹.

The acc. termination is added to the gender-suffix -an in the masc. and -am in the neuter of -a stems. so far. In the following two examples, -ān is added directly to the Nom. sg. (neuter) without any suffix coming in between:

ittod-ān, mṛtyuvarav-ān.

-ā. masc. and fem. no examples.

neuter -a stem.

lw. vālibhāgam-ā.

-e stems.

pās'upatama^yādey-ā.

pūrvvamariyādeyā.

1. KRM. II. 15. "-an 7-ān when followed by a word with an initial vowel, when the stem ends in a nasal, or at the end of a line in verse." - This rule is not observed in these.

-an masc. & fem. no examples

neuter. -a stem. lw. kaṭambamaṇḍalam-an
-bhāvyaman.

-e stem.

nw. āne-y-an.

lw. mariyāde-y-an.

stems ending in a consonant - nī r - an.

-am, masc. - kaṭantūr-an-am. (The meaning is nom. sg.)

fem. - no examples.

neuter - -i stem - lw. yati-y-am

-e stem - lw. viccheyam.

-am, masc. - -i stem. baṭi-y-am.

Fem. no examples.

Neuter -a stems.

lws. kaṭavapray-am manavam

stems ending in a consonant - pul-l-am.

In place of -am, -am and -an, we sometimes have -a

masc. and fem. no examples.

neuter Nws. pul-l-a.

lws. dehav-a, rājyav-a, s'āsanam-a
s'aitama.

-ava of dēhava, rājyava are ām-a.

In pulla and pullam (acc. sg.) the final consonant of the stem is doubled before the case-ending. Such doubling takes place only

(1) if the penultimate vowel is short as in pul, and not long as in nīr-an;

- (2) if there are no more than two syllables in the word, and
 (3) if the consonant *n*, *ṇ*, *y*, *l* or *ḷ* is followed by a vowel.

Primitive Drn. perhaps had long consonants; they were shortened in the absolute final position,¹ but preserved before vowels.

pr. ~~ṇ~~ pull > O.K. pul, but pr. Kan~~x~~-pulla remained pulla.

In one instance, Sanyāsana vidhi (intu mudippidār), the nom. sg. (stem) is used as acc. sg. This use of the nom. stem as acc. is common in colloquial speech in N.K.

Skt. divam (acc.) is used as acc. in divampokka (II. 80, 4) and divam eridār.

In the pl. the acc. endings are added to the pluralising particle.

masc. and fem. - no examples.

neuter - ivalviṣayangalan.

In one case, the -ān is suffixed to a stem ending in a numeral: gandhēbhamayd-ān.

The Instrumental Case.

The terminations are -im, -īm, -in, -inda, and -indu. -im and -in are different forms of -īm.

The terminations are added without any suffix between the stem and the case-ending in the -u stem:

¹ Professor R.L. Turner, JRA.S. 1927, pp. 227

varppin and kavāḍim. But in Neiter stems ending in -a, the suffix -d- comes in between the stem and the ending. But in -i stems the glide -y- is found.

Generally, -im and -īṁ are used before a consonant while -in is used before a vowel. But the use of -in before a consonant is not unusual. There is no principle governing the use of -im and -in as can be seen from the following:-

amurāgadin eradu

anēka s'īla guṇa māḡaḡin sagid oppidon

imbinin prāsādāntaramān

inbinim (last word in the verse)

kavāḍim kaṭavaprameriye

guṇadim svādhyāyasampattinim kare-il-nal-

tapadharmmudim

bhaktiyim akṣimanakke...

mukhadin keydonutā

yugmadin oppe val, yōgadin avarum

svarlōkadim niścitam.

-im. Masc. and fem. - no examples.

neuter - -i stem. - bhakti-y-im.

-īṁ Masc. and fem. - no examples.

neuter - -a stems. - (-ad-īṁ)

lws. amalāṁ naltada s'īladim, vrata s'īlanōnpigunadim,
svarlōkadim.

-in. masc. & fem. no examples.

neuter (a) without any suffix ^{1.}

-u stems. - varppin.

(b) with suffix -d-

-a stems lws. - ārāḍhanāyōgadin, guṇadin, tapadin, tuṃgōccabhaktivaśadin, Bhadravāhu sacandragupta munīndra yugmadin, vicitra kanaka prajvalyadin, vidhānamukhadin, sanmārggadin.

(c) with double termination (in-in)

-u stems nw. imb-in-in (inbin-in) ²

(lw. svādhyāyasampattin-in)

In these two cases, there is no suffix, but the termination -in is repeated twice. Such instances are found in classical Tamil.

T. malei-y-in-in - from a mountain.

Here, the first -in- has lost its original significance and further reduced to a mere suffix. Hence the instrumental case-ending -in is again added to make the meaning clear.

-inda. masc. and fem. no examples.

neuter. -a stems:

lw. dēvadāṇḍa-d-inda.

-indu. masc. and fem. no examples.

neuter. -a stem.

lw. vidhāna-d-indu.

1. From this, it is clear that the addition of -v- glide and of -in- is later in origin. KG. p.41 (a) ³ b;

CDG. p.263. 2. C D G. P.

As in the accusative, the termination is added to the pluralising particle.

-in masc. -a stem. lw. - kumār-r-in.

fem. no examples.

neuter -e stem. lw. - anēkagunaS' ilamāle-gal-in.

The origin of the instrumental ending -im, or -in is not at present known. Caldwell^{1.}'s statement that it is identical in origin with -in, the suffix of the Tamil ablative of motion, originally a locative, is not quite clear. His attempt to show that -inda is derived from -irda by citing the Tuda instrumental suffix -edd does not seem to be logical. Gundert's^{2.} derivation of -inda from eḍe - a place, is not satisfactory. -im (or -in) is an adverb of time in Kanarese and its meaning is "from that time, afterwards." Perhaps this adverb is used as a post-position to mean "from or by" in the instrumental case.

This -in- is inserted between the nom. sg. and pl. of -a stems and the terminations of the dative, as in kālāṅge, baṭaringe. Why this is inserted is at present unknown.

1. C.D.G. p.276.

2. C.D.G. p.276.

The Dative Case.

The terminations of the dative are -ke, -k-ke, -ge, -i-ge.

The termination is in principle -ke. This is preserved when preceded by l (< ḷ); the neuter suffix -ar < ar < aḥ; (this ar-ke subsequently > ak-kḥ) Otherwise when preceded by a vowel, or by -n (whether radical or suffixed), l, ḷ and r (other than r < ṛ) it > -ge. masc. (a) without any suffix - Dēvereya-ge.

(b) with suffix -an

In the only instance of the dative-termination, added to the suffix -an, -i is inserted between the masc. sg. stem kālan and the termination -ke, the form being kālan-i-ge, as in N.K. But in O.K. and M.K. kāvyas, the form is ^{1.} kālage, ^{2.} kālange. The -i- is considered "euphonic" (whatever that ^{3.} may mean) and recent by Caldwell and Kittel. The occurrence of the form -ige in the earlier inscriptions shows that it had existed in the language for a long time before it appeared in literary composition. But, beside the termination -i-ge of these inscriptions, a form, kātan-im-ge appears in the kāvyas and baṭar-imge in the inscription of the 7th century taken up for study. It is, therefore, possible that -an-i-ge

1. K.G. p.48.

2. C.D.G. pp.281 and 282.

3. K.G. pp.52 and 56.

represents an earlier -an-in-ge with an additional suffix, which appears also in the termination of the instrumental (see above) and genitive and locative of -u stems. This preconsonantal nasal of O.K. disappears in M.K. and N.K. as the earliest disappearance of the preconsonantal nasal in a termination is quite natural. 1.

The reference of grammarians to the optional or irregular use of the bindu or amusvāṇa 2. is to the tendency of the language during the period of transition from O.K. to N.K. The process of change can be seen from the following examples:-

O.K.	M.K.	N.K.
aḍaṁgu	aḍaṁgu or aḍagu	aḍagu (to conceal one's self)
eraṁke	eraṁke or eake	erake rekke (the wing of a bird)
oraṁte	oraṁte orate	orate (a spring)
aumku	aumku avunku amuku	auku (to press)
kaḍaṁgu	kaḍaṁgu	kaḍagu (desire)
kusumbe	kusumbe kusube	kusube (the safflower)
kurumbam	kurumbam	kuruba (a shepherd)
koḍanti	-	koḍati (a wooden hammer)

1. ^{prof.} Turner, J.R.A.S. 1927, p. 227

2. Surd 36.

turumbu

turubu
(a bundle or tuft of hair
on the woman's head)

tūmku

tūgu
(to weigh)

dām̐tu

todaku
(obstacle)dā̐tu
(to cross)

dūm̐tu

dū̐tu
(to push, to rock)

padam̐gu

hadagu
(a ship)

pasumbam̐

hasube
(a kind of bird with
greenish plumage)

seram̐gu

seragu
(either end of a silk
cloth used as a garment)

Fem. no examples.

Neuter Suffix -ad-.

Iw. Lañjigēsaśam-dēvarke (578 A.D.)

-ar-ke of dēvarke is < ar + ke. This -ar- appears in
place of -ad- in the oblique cases^{1.} of all the neuter
demonstrative pronouns in the sg. and the pl. before a
vowel:

ad-ar-im (from or by this. instr.)

ad-ar-a (of this. gen.)

^{1.}

The later grammarians state "A word with final
-ru, which changes to rēpha, on taking -ge, the ending of
the fourth (dative case), substitutes K. for the first
letter." In N.K. this -ar- ke > ak-ke by assimilation.

^{1.} *Ind. 110* 114
KSS. 269 and 275.

In Tam. the dative of adu is ad-ar-ku.

The normal ending is -ak-ke (< ad-ke)

lwa: apunarbhavakke, dēvalōkakke, naragakke, rāmyasuralōkasukh-
akke, svarggālayakke.

-ke.

In one instance, kilgānadēvake, in place of -ak-ke, we have -ke affixed to an -a stem. This shows the general tendency of Kan. to shorten long consonants, unlike Tam. and Mal. when circumstances favoured it, i.e. the last syllable of a word when preceded by a long vowel and the terminational element.

The following list shows that the long consonant in the last syllable of a word preceded by a long vowel in T. and M. was simplified in Kanarese:-

<u>Tam.</u>	<u>Kanarese.</u>
āṭṭam - play	āṭa
ūṭṭi - food	ūṭa
ōṭṭam (running)	ōṭa
kūṭṭam (gathering)	kūṭa
tāṭṭu (to touch)	tāṭu
tīṭṭu (to rub)	tīṭu
tēṭṭu (to search)	tēṭu
nāṭṭu (to fix)	nāṭu
nīṭṭal (to separate)	nīṭu
nōṭṭam (sight)	nōṭa
pāṭṭu (a song)	pāṭu

<u>Tam.</u>	<u>Kanarese</u>
pūṭṭu (to yoke)	pūḍu
vēṭṭam (hunting)	bēṭa
mīṭṭal (to strike the springs of a lute)	mīṭu
mūḱku (the nose)	mūgu
mūṭṭai (a bundle)	mūṭe
mēḱku (height)	mēgu
vāṭṭam (a slope)	vāṭa
vāṭṭam (a street)	vāḍa
s'ūṭṭu (to crown) (towear on the head)	sūḍu.

Probably we have here the beginning of this shortening of -ak-ke to -ake in the termination. Later grammarians state that this shortening is optional (vikalpa), pointing to the period of transition. In modern speech (as opposed to conservative writing) only -ake is used.

-ge:-

In one instance, a Neuter -a stem has the termination of the masc. -ge, viz. anka-ge. anka is a tatsama and -ge is added to it. The word anka has another form, anke; -e stems take -ge. This anka may, therefore, be a mistake for anke; or an anka[k]ke may have been influenced by ankege.

-e stems:-

Masc. and fem. no examples.

Neuter - edepare-ge; kalmane-ge.

Consonantal stems:-

stems in -r:- masc. & Fem. no examples.

Neuter:- (1) -ge: palarūr-ge.

(2) stems in -ḍ.

As stated above, after stems in -ḍī, -ke remains unvoiced, i.e. -ḍ-ke > -ṭ-ke > -ḷ-ke. The -ke which thus involves a change in the last consonant of the root is subsequently replaced by the later ending -i-ge (discussed above) which involves no such change, i.e. M.K. nāḍ-in-ge N.K. nāḍ-i-ge. This preservation of the unvoiced quality of the second consonant in the group, stop + stop, is paralleled by the development of ad-ke (see above). On the other hand, in the group, original continuant + unvoiced stop, the stop > voiced. cf. palarur-ge.

In the pl., the ending is added to the pluralising particle.

masc. -a stems:- mālakār-ar-gge.

This doubling probably presents an actual pronunciation the syllable division being -arg-ge. Hence later grammarians¹ treat this -gge as a fleeting double consonant.

In the two forms (as already discussed) -im- is inserted before this -ge:

Ḍaṭar-im-ge, kilgānabaṭar-im-ge.

In N.K., the -ar-i-ge (<-ar-im-ge) forms have ousted the ar-gge forms entirely.

Fem. No examples.

Neuter No examples.

1. Śhrī, sūtra 115.

The Genitive Case

The terminations are -ā and -a. We have reason to suspect that -ā is more ancient than -a (cf. -ān and -ār in the nominative and -ān and -an in the acc.) The author of the Kavirājamarga (9th century A.D. 877 A.D.), the earliest of the published works in ancient Kanarese states that the -a of the gen. maybe lengthened optionally, when many nouns in the gen. are combined, or at the end of a line in verse.^{1.} But the earliest Kanarese grammar^{2.} says that -a or -ā may be used "yathēṣṭam". The Kan. grammar of the 13th century A.D. states that some accept -ā in the gen. for expressing sorrow and excitement.^{3.} Bhaṭṭakalāṃka of the 17th century A.D. says that -a of the gen. may be lengthened optionally.⁴ Kittel & Caldwell think that "-ā is simply a euphonically lengthened -a."^{5.} The origin of the -ā is at present unknown. The explanations given by these grammarians are attempts to get at the origin of -ā.

But in these inscriptions, no use of -ā for expressing sorrow or excitement is found. We cannot infer that the

1. KRM. II. 20.

2. KBB. 67.

3. ~~S~~nd 118.

4. KSS. 255.

5. KCR. p.53, Section 119, CDG. p.297.

presence of the initial vowel of the next word leads to the lengthening of this -a, as all the words after the genitive -ā begin with m-, n-, ś- and s-. At the end of a line, or for purposes of metre, the -a is lengthened, some commentators say. But it is not unreasonable to suppose that in such cases -ā is used and not that -a is lengthened. There is no principle governing the distribution of -ā and -a in these inscriptions. As already stated, the origin of this -ā is unknown.

Forms with -a are more in number in these inscriptions than those with -ā -

-ā		-a
maṅgaḷisaṇā (578 A.D.)		kavili-y-a (675 A.D.)
Anḍugiyā, kādōra (675 A.D.)		vaḷḷirggāmeyar-a (685 A.D.)
Amaliyar-ā) 685 A.D.	Banavāsiya (692 A.D.)
Alaṁvaḷḷiyar-ā		Eḍevolaḷnāḍa "
nīrilliyā		saluvugeya "
vāgūrā) 690 A.D.	s'āntapana "
Erevaḍigaḷā		and all the rest are of
and the rest are of		about 700 A.D.
about 700 A.D.		

In one and the same inscription, e.g. Kp.37 of 675 and Sk. 154 of 685 A.D. we find both -ā and -a forms. Of the -ā forms, except 15, all the rest are found in verse and a long vowel or guru is necessary in that place for purposes of metre.

-ā:- masc. III. with suffix.

A, with suffix -an - māṅgaḷis-an-ā (578 A.D.)

Fem. No examples.

Neuter (a) with suffix -d- :- anēkagūṇa-d-ā, Ajigaṇaḍ-ā.
 kare-il-nal-tapa-dharma-d-ā, kilgānēs'vara-d-ā, giritala-d-ā,
 Ihiṭṭagapāna-d-ā, dakṣiṇabhāga-d-ā, ṇamilūrvvara Saringhaḍ-ā,
 naraka-d-ā, māna-d-ā, S' tipūrānvaya Gaṇdhavarṇma-namita
 S' rīsaṅgha-d-ā, S' rīnamitūrsaṅgha-d-ā, Saṅgha-d-ā,
 Saddhamma-d-ā, Sirisaṅgha-d-ā.

(b) with suffix -in- :-

u-stems:- kalvapp-in-ā, stutyakalbapp-in-ā.

This -in- is found in -u stems.

As already stated under "The Instrumental Case", the meaning or origin of this -in- is not at present known.

-ā. I. without any suffix

Masc. & Fem. No examples.

Neuter: Consonantal stems:-

-r. Inangūr-ā, kittūr-ā, Navilūr-ā, vāgūr-ā, vēgūr-ā.

These are the names of places.

-l. bāl-ā.

II. with glide -y- :-

-i stems. Aṇḍugi-y-ā, Nīrilli-y-ā, pēri-y-ā.

-a. I. Without any suffix.

Masc. & Fem. No examples.

Neuter. Adeyerenāḍ-a, Eḍevolalrāḍ-a, Tarekāḍ-a, kolattūra,
 Jannalnavilūr-a, Jedugūr-a, Jeḷugūr-a, Navilūr-a, Nīmilūr-a,

malanūr-a, s' rīkoḷattūr-a, s' rīsubhānvitanamilūr-a.

In one case, of one consonantal stem, pul, the final consonant is doubled before -a, the gen. form being "pulla" (see "The Acc. Case" - pulla).

II. with glide -y-.

Masc. Āneseṭi-y-a.

Fem. no examples.

Neuter -i stems:- kavili-y-a, koḍakam-y-a, paravari-y-a, perjeḍi-y-a, Banavāsi-y-a varddhi-y-a.

-e stems:- mode-y-a, Saluvuge-y-a.

III. with suffix.

Masc. -an:- dēvāndēv-an-a, S'āntapān-a.

Fem. No examples.

Neuter (a) -d:- -a stems. :- aramanetāṇa-d-a, aripīṇ-d-a, upamīlyāsuralōkasaukhyā-d-a, kalāpaka-d-a, tāṇa-d-a, tuntaka-d-a, navilūr-saṁgh-d-a, Saṁgha-d-a, Sarpp-d-a, suralōka Saukhyā-d-a.

(b) -in:- kalbapp-in-a.

As already stated above, the origin of -in- is at present unknown.

The suffix -in- which is found in the genitive cases of stems ending in a consonant or -u is also found in the dative and the locative in the same position. In the dative, it is used in -a stems also after the gender suffix -an-, as in kāl-an-i-ge and baṭar-im-ge (see "The Dative Case"). The case-ending of the instrumental is in (im). This -in- is

found in Tamil as the genitive case-termination as in
 ponnin + kudam (of gold + vessel). According to Caldwell^{1.}
 -in was originally the locative case-sign il - here, a house,
 later generalised as a possessive case-sign.^{2.} But we have no
 evidence to show that this was in Kan. a locative at first.

As for his statement that -in was originally a gen.
 ending in Kanarese as in Tamil and Mal. but it ceased to
 contribute to grammatical expression and then -a was used as
 the gen. ending,^{3.} so far we have not been able to discover any
 gen. form in Kanarese, where -in is used as the case- ending.
 That the instrumental ending in Kan. is -in and that -in- is
 used as a suffix before the case-ending in the dative, the gen.
 and the loc. of stems ending in consonants, -u and sometimes in
 -a (only after the masc. or fem. gender suffix in the -a
 stems), are all that can be inferred from the facts before us.

^{1.}
 Krittell gives in (im) as an adverb of time, meaning
 "from that time, afterwards" in his grammar. But his
 dictionary does not give this expression at all. It is
 probable that this in (im) is an adverb, but used as a post
 position in the instrumental case.

In the pl., the termination is affixed to the
 pluralising particle, as in the other cases:

-ā masc. nw. Alamvaḷḷi-y-ar-ā, Alavaḷḷi, yar-ā göli-y-ar-ā,
 ve devaḷḷi-y-ar-ā.

1. C.B.E. 294. 2. C.B.E. p. 292. 3. C.B.E. p. 292.
^{1.} K.C.A. p. 165.

Fem. guṇamatiavve-gaḷ-ā.

Neuter. -i stems: Erevadi-gaḷ-ā, Dharmmasēnaguruvadi-gaḷ-ā

-a masc. -a stems:

Nw.: Amali-y-ar-a, Valliggāme-y-ar-a.

Lw.: kammar-ar-a, dēv-ar-a. polikēsiaras-ar-a,
vis'ōkabhaṭār-ar-a, s'rīmadgandadev-ar-a.

fem. no examples.

Neuter -a. S'rī Saṅgaṅgaḷ-a.

-i. Rṣabhasēnaguruvadi-gaḷ-a, kālāvirgguruvadi-gaḷ-a,
tammadigaḷ-a, paṭṭimguruvadi-gaḷ-a,
moniguruvadi-gaḷ-a.

-e. vidyullate-gaḷ-a.

There is one form kiḷḷum (also of kiḷḷa) in
kiḷḷum nāgeṇṇau. kiḷḷum < kiḷḷa (of kiḷḷa) + um (also)

The Locative Case

The terminations are

-uḷ, -uḷa, -uḷḷe, -uḷḷē, -oḷ, -alli, -i, -ī, -e and -ē

The first four, i.e. -uḷ, -uḷa, -uḷḷe, and -uḷḷē are
different forms of -uḷ. uḷ - a place, inside.

These -uḷ, -uḷa, -uḷḷe, -uḷḷē, -oḷ are not used
independently in these inscriptions or in N.K. $\sqrt{uḷ}$ - to be >
oḷ- when it is conjugated. (See "oḷar" under verbs).

-alli is an adverb of place and means "there". It
is used independently in O.K., M.K. and N.K. to mean "in that
place". It is used here as a post position.

-i and -ī, -e and -ē are the same in meaning and the

lengthening of -i and -e to -ī and -ē is due to metrical necessity.

There is no principle governing the use of any of these endings. -uḷa is used only in the prose inscriptions. The rest are used in the verses. -oḷ is more often used before vowels. It is not possible to state which is the earliest of these endings. -uḷ seems to be earlier and -oḷ is a later development.

-uḷ. (E.I. VI. p.98; I.Ant.X. p.39, No. 2, ll.68)

Masc.no examples

fem. no examples.

neuter: A. with suffix -d- :-

-a stems: lws. mahānantāgr-d-uḷ. mahāparūta-d-uḷ.

s'aīla-d-uḷ, vāraṇās'iva-d-uḷ.

Nw. veṭṭa-d-uḷ.

B. with suffix -in- :-

-u stems. lw. kalvapp-in-uḷ.

As already stated under the genitive, the origin of -in- and why it is used in the -u stems are at present unknown.

C. with glide -y-

-ī stems. gati-y-uḷ, dharaṇi-y-uḷ (iravān)

D. There is a form vāraṇāsī-ya-l-uḷ (in Benares)

This is the only form found. The significance of -l- is at present unknown.

-uḷa:- The exact significance of the -a in -uḷa is not

known. It is probably the gen. of -uḷ, prithī rājya-d-uḷa standing for "of the inside of the kingdom of the earth."

If it is the -a of the gen. after -uḷ, it may mean "of the inside of." The only example is prithuvīrājya-d-uḷa. The word after prithuvīrājya-d-uḷa is kige(ge)..... (Kp.39).

-uḷḷe. - uḷḷe uḷ - e. (-ḷ is doubled).

-e is the particle of emphasis.

uḷḷe - in the inside itself.

All the forms with -uḷḷe are found in the verses.

There is principle governing the use of -uḷḷe in these.

masc. & fem. no examples.

neuter. -a stems. Jaina-su-mārgga-d-uḷḷe. II.106.

nadirāṣṭra-d-uḷḷe (II. 84) parvata-d-uḷḷe (II 114)

S'rīsamgha-d-uḷḷe (II. 106.)

-uḷḷē. The ē is due to the needs of metre

masc. & fem. No examples.

Neuter -u stems. with suffix -in-

lw. uḍita S'rīkalvapp-in-uḷḷ-e (II.84)

-oḷ.

masc. & fem. No examples.

Neuter -a stems (with -d-) tīltha-d-oḷ, mārgga-d-oḷ,

vana-d-oḷ, sanyāsanamyōga-d-oḷ.

-i. The origin of this termination is unknown. Perhaps it may have originated from the demonstrative base iv - this or this side. We have no evidence to prove this. It may be

-in-, with the loss of the final nasal, (E.I.XIII p. 326 and p.36.) where a final *sonne* is omitted at the end of the verses.

masc. & fem. no examples.

neuter. -a stems (-d-)

lws. anēkagunaśīla-d-i, kolattūrsamgha-d-i,
tīrttha-d-i.

nw. nela-d-i.

-ī. In the only example in the neuter, lws: punya-d-ī, the-ī is due to its position at the end of a line in verse.

-alli. alli 'there' in O.K., M.K., and N.K. It is used independently in colloquial speech and literary compositions. This is a post-position suffixed to the gen. to denote the locative.

masc. & fem. No examples.

neuter. *vittidalli*.

-e. -i and -e are interchanged in the early kāvyas.

Skt. ilā - kan ele - earth. ikō and ekō - lo, behold this!

It is probable that -e, the particle of emphasis was added to the loc. ending -i. Since the Mādhwās of Mysore and Dharwar reduce all -e to -i in colloquial speech, e.g. mane mani,

āne > āni, āne (anna) > āni, tale (head) > tali, it is

possible that the -i and -e forms may be dialectical variations.

e is used in place of i in āge (11 & 30) nillise (21), tamge (32)

aḍegam (47) in E.I. XV. p.26.

Masc. & fem. no examples.

Neuter - -a stems (-d-)

lws. mana-d-e, śubhāṃga-d-e.

-ē. The lengthening of -e is due to the needs of metre.

There is only one example.

lw. pañcapada-d-ē (dōṣaṃ nirāṣaṃ)

It may be noted that all the loc. forms in these inscriptions are in the sg. and in the neuter.

The Vocative Case

There is ~~only~~ one example of a lw. in the feminine.

bālē < skt. bālā 'a girl' bāle in kan.

vi paritā .s.m. sg. voc.

The vocative is formed by the lengthening of the

final vowel or by suffixing -e to the last syllable or by the

use of the simple stem in N.K. Here it may be the first or

the second or both. ^{in bālē in vi paritā, it is the final vowel that is} The needs of metre in the verse where ^{lengthened}

^{Here one} bālē is used requires a long vowel in the ^{final} syllable -le.

		Masc.		Fem.		Neuter.	
		sg.	pl.	sg.	pl.	sg.	pl.
nom.	(a) stem itself	b-ār (nw.lw)		-ār -ār (lw. i stems)		(a) stem itself	-gaḷ
	(b) stem - gender suffix in the case of -a stems i.e. only: stem +an " +am " +on " +om	-ar (lws. & nws.)		-gaḷ (nw. -i stem & -e stem)		(b) stem am " am " avu	
acc.	-ān -ā -am -am -an					-ān -an -a	
instr.		-in				-in -in-in im	
dat.	-i-ge	-ge				-age -akke -anke -ake.	
gen.	-ā -a	-ā -a		-ā		-ā -a	-a
loc.	-	-	-	-		-ul, -ule, -ulle, -ulle -oi, -i, -i, -e, ē.	
voc.	-	-	-e	-		-	-

THE USE OF CASES

The Nominative

The nominative, as already stated, has no termination.

I. The simple stem or the stem with the gender suffix in the case of those ending in -a is used as the subject of a verb to express the doer of the action, denoted by the verb or the participle.

Subject of a verb:

(a) The simple stem: naṣṭappa goṇḍu koṭṭan (8-29);
pegurama.

(Suralōka vibhūti eydidār (24).

(b) The stem with suffix: candradēvācāryyanāman nōntu
tan dēham ikki S'ivanile paḍedān (12-4)

Subject of a participle:

Carita s'rīnāma dheya prabhu ajñānas'ailēndramān
^{gandhēbha}
poldu, maydān meṭṭi, sankhyasthan āydān. (14- 1 & 4). meṭṭi
& poldu express the action of -prabhu, the nom. denotes the
doer of the action.

But the nom. in the case of intransitive verbs,
expresses the agent whose circumstances or condition are
indicated by the intransitive verb.

Verb: Carita s'rīnāmadhēya prabhu sankhyasthan āydān. Here
-prabhu is the nom. 'prabhu became happy.'

II. The gender suffix of the nom. is affixed only to
adjectives ending in -a; such an adj. is in the nom. and

qualifies the noun. in the nom. e.g. carita s'rīnāmadhēyaprabh
Sankhyasthan āyḍān; Supaṇḍitan, nītisampannan;
andhan.

III. The nominative is also used as an adverb. e.g.
mēl, vōl, when preceded by the simple stem or the noun in the
 genitive, e.g. śikhimēl, bālāmēl, mañjuvōl, teravōl.

IV. The simple nominative denoting a period of time is
 used in an adverbial sense or in the sense of the locative:
 e.g. irppattondudivasam, īrelpattarulam ondutiṅgal,
mūrutiṅgal.

The Accusative

The accusative expresses an object or person on
 which the action of the verb falls.

e.g. kaṭavapram ēriyē,
svarggāgramān ēridār,
meṭṭi gandhēbhamayḍān,
S'āsanama gonḍu koṭṭan.

The stem, as already mentioned, takes the acc.
 ending after the gender suffix in the case of -a stems or
 after the glide -y- in -i and -e stems and -v in -u stems.
 The acc. termination is of a later origin. The copulative
 particle -um is added to case-endings in all ^{the time} cases excepting
 the acc. where it comes between the stem and the suffix.
 (Here it is to be remembered that this -um is not added to the
 genitive). The acc. and the nom. seem to have been the same
 in form at first. In these inscriptions, the endings -ān

-an and -a are used in almost all forms of the acc. ¹² ~~The~~ this is most artificial. Even in N.K. colloquial speech, the acc. has no terminations, e.g. mane kaṭṭida 'he built a house.' mane bidduhōyitu 'the house collapsed.' The nom. is used, but the meaning is accusative. Further, the use of the accusative without the case-ending before a verb has been treated as kriyasamāsa or verbal compounds by the later grammarians. There is no necessity for such composition as the N.K. colloquial speech amply testifies. e.g. mane cennāgi kaṭṭida. 'he built the house well.' tiṇḍi tumbā timda. 'he ate too much of eatables. In these cases, the adv. comes in between the objective and the verb. Even here the obj. has no case termination. Further, the noun is used as the acc. without any change in the case of inanimate objects. e.g. hāvu hoḍeduhāku, 'kill the snake' kallu takkō 'take the stone', kāl kaṭṭu - 'tie the feet'. Here we find no -ān, -an or -a of the acc. But in the case of animate beings, the case-endings are added. e.g. Rāmanna kare 'call Rāma' Here -an and -a are used as gender suffix and case-termination respectively in the N.K. colloq. speech. But in these inscriptions also the following nom. forms are some of those used in the acc. sense:

ś'ivanile paḍedan, Suralōkavi bhūti eydidār. samādhi neredōn, ildāl, manam. Even in ancient kāvyas, this use of Nom. for the acc. was common. e.g. ellarum mātariyar, where matu 'words, speech' is in the acc.

The dative is used often in place of the acc.:
svarggāgvamān ēridār and svaraggā layakke ēridār.

The acc. is used as the nom. in kalantūr-an-am (21-3)
probably the -an-am may be a repetition of the -an-a suffix
as in the inst. inb-in-in.

The Instrumental

The instrumental case is used to denote

- (1) The instrument or the means or the manner

inbinin, guṇadim, bhaktiyim, yugmadin, S'iladim;

(This use of the instrumental may be treated
as akriyāviśēṣana).

- (2) a special mark or quality: tapadin adhikan.

and (3) associations: e.g. anēka s'ilaguṇamāle galin
sagidu oppidon.

The case endings of the inst. are -im, in, -inda
and -inde. But this instrumental case ending has become a
general suffix of the dative, the gen. and the loc. e.g.
baṭarimge (dat.), kalvappinā (gen.) kalvappinul (loc.)

The stems ending in -u and in consonants take this
suffix. From a study of the medieval inscriptions, it is
seen that the use of the -in- suffix in the dative, the gen.
and the loc. are later and that the addition of the termina-
tions direct to the stem was earlier. rupol and rupinol,
bālol and bālinol. Further, even in an example of the
instrumental, inb-in-in, -in is used as the suffix before
the inst. ending -in-. This suggests that the use of -in-

as a suffix had already begun in the 7th century. The dative *kālanige* shows that this -in was already in use in -a stems also. (See Dative case under ^f Nouns).

The Dative

The dative expresses

(1) The person or place to whom or which something is given:

eraḍuṁnālke, kālanige, kilgabataṟimge, Dēvereyage, mālakārgge, laṁjigēsaramdēvarke

(2) The place or position towards which one moves:
naragakke, salge, Svarggālayakkeeridār.

The dat. is sometimes used in place of the acc.
e.g. *svarggālayakkēridār* and *svarggāgramānēridār.*

There is no ablative form.

The Genitive

The genitive is used to express the relation (saṁbandha) of objects or persons:

Of Persons:- *guruvaḍigalā s' iṣya. mōṇi guravara s' iṣya, tammaḍigala s' iṣyan.*

Of Places:- *Tarekāḍa namilūra, maḷanūrā, Vēgūrā, velmādadā saṁghadā.*

of objects:- *kelapakada, tuntakada, bālāmēl, modeya.*

In Pr.K. the nom. was probably used in the gen. sense. In *s' ikhimēl* and *kalvappabeṭṭammēl*, the gen. termination is not used, but the nom. expresses the meaning of the genitive. This is quite common in N.K. colloq. speech.

With reference to animate and inanimate beings and objects:-

e.g. animate: Raman pustaka, kamale pustaka.

inanimate: Nāyitalemalinbutti. the bundle of foodstuffs on the head of the dog. Nāyi is the nom. form,

Nāyibāla nettagāgōlla - "the tail of a dog never becomes straight."

objects: Manemēle gūbe kūtide. "The owl is sitting on the ^{top} of the house." Here mane is the nom. form.

Later grammarians explain this as ṣasthī talpura compound. But this is explaining a Kanarese form in the light of the Skt. idiom.

Further, the oblique cases of the 1st pers. and of the reflexive pronoun are used in these inscriptions as forms in the genitive case:-

(1) tan dēham ikke - sacrificing or abandoning his own body.

(2) āyusyam en - the length of my life.

(3) nam mauniyācāriyar - our guru, M- by name.

This use of pronominal oblique bases is found in Tamil, also e.g. en vītu 'my house' en kācu 'my money.'

These lead us to conclude the nom. was used as the acc. (already stated above) and also as the gen.

The rules on Vibhakti pallāṭa or the inter-change of cases in the later grammars state that the gen. stands for the nom. e.g. nṛpanapēle. (Sūtra 134). *JR No 1918 p 105*
This shows that the nom. and the gen. were interchangeable.

The Locative

The loc. is used to denote the relation to a place, such as a mountain, a kingdom, or a holy place.

ka_lvappinul, nadirāṣṭradulle, parvatadulle,
pr̥thivīrājyadula, veṭṭadul, vāraṇāsivadul, Srīsaṃghadulle.

The locative is used in the sense of the instrumental e.g. S'rīsaṃghadā punyadī, where it means punyadimda. There is reason to suspect that the loc. ending -i or -ī in punyadī is the instr. ending with the loss of the final nasal as in O.K. ūm N.K. ū.

The interchange of the locative and the instrumental and the use of the noun, as the locative (see nom. used as an adv.) and the use of so many terminations and post positions in the locative clearly show that the locative is later in origin than the instrumental. In later grammars, even the dative and the genitive are used in place of the locative, e.g.

cāgigalol(loc) ballaham;

cāgigala ballaham;

mūrudivasakke bandam

to mean mūrudivasadol bandam.

All these show that the loc. is a later development.

The Vocative.

is

The vocative/used to invite or direct the attention of the person addressed to one's self or to another person or, object

The only example in these inscriptions is bālē kēl -

'Oh, girl! listen.'

ADJECTIVES

Adjectives in these inscriptions are words denoting quality or quantity. They are used to qualify nouns. They do not change in gender, number or case according to the gender, number or case of the nouns they qualify. Loan words from Skt. are used as adjectives; these take the gender suffix -an and -ār in the masculine, if they end in -a. Declinable participles, numerals and pronouns are used as adjs. Adjs. are used attributively and predicatively. If the adjective is used attributively, the adj. precedes the noun it qualifies. In the predicative use, it comes after the noun it qualifies and agrees in number and gender with its substantive.

In N.K. the adj. used attributively remains unchanged, whatever the number, the gender or the case of the noun it qualifies. But, when used predicatively, it agrees with the substantive it qualifies in gender and number. The same distinction is preserved in colloquial speech also.

A. Native Kanarese Adjectives

These are only four in number:- nal, par, vel, ini-
nal - Good:- nal giri, nal tapa.

per - big, great:- per goravam (with the suffix -cu per (< pel is used as a verb: pelcuqe 'may it increase.'

per before consonants is used as it is. e.g. pergoravam. But before a word or suffix with an initial vowel per > pār. The only example is pēriyā - big (fleet). But Rice reads it as periyā. This lengthening of the e in per

before vowels is found in Tamil also. e.g. pēr-āl, pēralagu, pēr-arīvu, pēr-ilavu, pēr-inpam. Later Kan. Grammarians have noticed this point: (KBB. 138, KVV. 50; SMD.180: KSS. 335 and 336). The reason for this change is unknown. Probably, pēr is the original Pr. Kan. form and per, the later development (cf. ān and an nom.) vel 'white', velgoḷa, velmādadā. N.K. has beḷ and also bilupu.

inī - this:- inītu (this much)

inibar (these, so many)

There is another O.K. adj. ol, but it is not found as an adj. but in a noun oltu from ol 'good.'

nalta 'goodness' is a noun derived from the adj. nal, 'good', in Naltada.

B. Loan words from Skt.

Iws. are used as adjs. All these nouns except one, used as adjs., end in -a and that all of them except four, have the masc. gender suffix -an in the sg. and -ar or -ār in the pl., like the substantives in the nom. sg. and pl.

(a) with masc. gender suffix -an: adhikan, andhan, anavadyan, urusatvan, natasāmyatātman, niravadyan, nītisampanna, pañcamahāpātaka sām̐yuktan, mahātavan, mahādēvan, mumpungavan, vinayācāra-prabhāvan, s'rījinamārggan, sādhuḡalpūjyamānan, siddhisthan, supanditan, sankhyasthan.

In Telugu tatsama adjs. are generally nouns - meaning that they take the gender-suffix. The examples given

in this Telugu grammar end in -a.

In N.K. when an adj. is used predicatively, the adj. comes after the noun and takes the pronominal termination of the gender and the number of the noun it qualifies. Here the following adjs. are used predicatively:

pañcamahā patakasamyuktan, siddhisthan, suralōkamāhā vibhavasthanan, sankhyaasthan.

In the other instances, they are presumably used attributively. This -an and -ār are suffixed to these loan words, perhaps, on the analogy of the usage in Skt. where adjs. take the gender and the number of the noun they qualify.

There is one form, suralōka mahāvibhavasthanan, where -an is repeated twice, -an-an, as in the instrumental case of inbinin; the original -an may have lost its significance, and then, -an may have been added again. This is a solitary example.

(b) with pl. suffix -ar.

-a stems: rāgadvēṣatamōmala vyapagatar, śuddhātma-Samyōddhakar, svabhāvasoundaryya karāngar.

-i stem: paramaprabhāvarīṣiyar.

(c) with pl. suffix -ār.

-a stems: aninditār, prathitār.

All these -ar and -ār forms are in the honorific plural.

(d) Feminine. No examples.

(e) Neuter.

-a stem: sg. with suffix -d-ā- anēkaguna-d-ā.

C. Declinable participles used as Adjs.

(a) Part Participles:

āda, enva, koṭṭa, konda, pēlda, podeda, mādisida, sanda.

(b) Future:

iruva, keḍisuva.

There are no relative pronouns in Kanarese. To some of the relative participles, which are adjs. -an, -on and -om are suffixed when they are used as substantives in the masc. sg. and -ōr in the pl.

masc. sg. -an:

Nw. nilladan.

masc. sg. -ōn:

Nws. alivon, alidon, ettikolvōn, oppidon, kādōn, keyvon, salvon.

Iw.: pertvāṇavams'adon.

masc. sg. -om:

Iw.: pālisidom.

masc. pl. -ōr:

Nws. alivōr, unvōr, kādōr, koḍuvōr, kolvor, nenevōr, palcidōr.

According to some, -on and om are essentially the same as -an and -am of the nom. sg.^{1.} (See under nom.) This -ōn is only a variant of -an according to Kittel.^{2.} Caldwell

1. C.D.G. p. 225

2. K.G. p.47 "āvam appears also as āvom, āvanam appears also as āvonam."

1.
thinks that -ān or -ōn is a contraction of avan.

2.
K. V. Subbaiya explains that the original -ān (3rd sg. termination masc. of verbs) has developed into -ōn through the labial final -m and he supports his statement from the pronunciation of Toḍa -ām as (Ḍ:M)

3.
According to later grammarians, O.K. final -a > -o and the examples given are āvam > āvom; nuḍidam > nuḍidom; pāḍidam > pāḍidom. But āvam < āvavam, which naturally > āvom (ava > o).

Since these -on forms are found in the inscriptions of different and distant parts (so far made available), it is not possible to assume that the -an and the -on forms are dialectical variations.

The gradual decrease in the number of -on and the -or forms in the inscriptions and their replacement by -ar and -avar forms can be seen from the following list:-

keyvor	(I.Ant. X. 61)	C.700 A.D.
keṭṭodu	do.	C.700 A.D.
alivon	(E.C.VII. Sk.45)	C.890. A.D.
meccidor	(E.C.VII. Mandya 41)	949 A.D.
kolvōn	(E.C. Belur 123)	952 A.D.
ereyom	(E.C. III. TN.69)	C.980 A.D.
puṭṭidom	(do.)	C.980 A.D.
alidam	(SK.126, 1.25)	1019 A.D.

1. C.D.G. p.225.

2. DS. Part II. p.34.

3. Spind 157.

aḷidavam	(SK.118, 1.77)	1054 A.D.
aḷidan	(SK. 170, 1.26)	1065 A.D.
aḷidavan	(SK. 124, 1.50)	1077 A.D.
aḷidargge	(SK. 178, 1.25)	1092 A.D.
pratipālisidargge	(SK.178 L.24)	1092 A.D.
aḷipaṃge	SK. 94, 1.38)	1094 A.D.
aḷidavan	(SK.114, 1.53)	1096 A.D.
pratipālisidavan	(SK.114, 1.51)	1096 A.D.
aḷidavaṃ	(SK.87, 1.13)	1131 A.D.
aḷidan	(SK.103, 1.46)	1149 A.D.
aḷidavan	(SK.92, 1.46)	1168 A.D.
paripālisidātaṃ	(SK.92, 1.44)	1168 A.D.
aḷivaṃge	(SK.105, 1.65)	1193 A.D.
pratipālisidaṃge	(SK.105, 1.64)	1193 A.D.

The appearance of these -on and -or forms only up to the 11th century A.D. and that, too, with -on and -or suffixed to relative past or present participles only leads us to assume the following:-

Pr. Kan.	O.K.	M.K.	N.K.
1. ✕ -an	-an	-an-(u)	-an-u
2. ✕ avan	avan	avan(u)	avan-u
3. ✕ -avan	-on	-an -an(-u)	-an-u

(1) Pr.Kan. ✕ -an was O.K. -an, M.K. -an, N.K. -an.

This -an is used throughout in all the different stages of the language. aḷidan, aḷidan, aḷidanu.

(2) Similarly -avan is used O.K. alipidavan, M.K. alihidabanu, N.K. alisidavanu.

(3) But O.K. -avan was used as -ōm in the O.K. period. In M.K. it was replaced by -an, -anu (No.1) in M.K. and in N.K. -anu is still in use (the old people).

The pronoun avan is again used as gender suffix.

In colloquial N.K. speech, avan, avanu > -onu.

In the case of pertvāṇavanisadon < pertvāṇavam — s'ada + avan, it is an analogical formation.

Fem. No, examples.

Neuter: -udu is suffixed to relative past participles in the Neuter to make them adjectival substantives.

ittodu, mikkudān.

In ittodu, -u- > -o-. This change of u to o is fairly common. The following examples are from the Dictionaries:-

ul > ol	-	to be.
uy > oy	-	to carry.
kuy > koy	-	to pluck
kudu > kodu	-	to give.
kulime > kolime	-	the furnace of the blacksmith,
pudi > pode	-	to cover.

The following illustrations are from the inscriptions

unbedu (19) E.C. III. Sr. 134.

komārasēnabhaṭārar (13) E.C. III. Sr. 147.

kovalāla-pura (3) E.C. IV. Kl.51.

kuvalāla E.C. VII. Sh.24.

Belugulayittthada (20) E.C. II. 334,

Belgola (M.K.) 336 & 347.

Kuduvantarādar E.C. I. 39.

The conditions under which these Nws. and Lws. change the -u- to -o- are unknown. Probably this is a dialectical variation, depending on the openness of the u pronunciation.

In Capal-illā, navilūrusamghada Mahanantāmatīgantjyār capal-illā is an adj. or an adj. phrase. To say that capal-illā is used in place of capal-illāda for the needs of metre is not satisfactory.

In Tamil, illā is used as an adj. illākkudi 'the poor family', illār, 'the poor', illāmai 'poverty', where -mai is a suffix for forming abstract nouns.

kaṇāmun (before it has not been seen).

maramgal saruvattāl anri ppalā 'trees do not ^{produce} fruit except in the season' where -ā 'not' is at the end of pal-ā (T.H. Article 112)

In the same verse wherein capal-illā occurs, upamillā is used. All these point to the fact that illā was used as a negative adj. to mean 'not, not having'. So capal-illā -, not having temptations, firm-minded.

In later kāvyas we find -il used as an adj.

Phalavadēnil 'there is no fruit (effect)'.

Kittel says that 'il is an unusual abbreviation of illa - no, is not; il - a defective verb of which only

some forms of the negative mood exist.

In Kan. the negative suffix is -ā³ cf. veleyāde, tappāde. This -ā is suffixed to the defective vb. il. Hence illā - no, not, as in T.

In kare-il, we have the same adj. phrase implying 'stainless'. Thus we see il and illā used as adjs. in these inscriptions.

D. Relative past or future participles of the verb 'to be' suffixed to substantives or verbal participles:

(a) Relative future participle: appa - from Vagu - to become.

1.

(1) anupamadivya appadu- Here appa is suffixed to the substantive anupamadivya anupamadivyamappa is an adj. adu is added to make this an adj. with two adjectival suffixes. adu, (neuter 3rd pronoun), when suffixed to a substantive, makes it an adj.

2.

(2) Instead of āda, āgi (having become) together with the rel. pp. of ira - to be, is used.

bhadramāgi i (d) da - that was strong, well established

This usage is still very common in N.K.

(3) iruva - Relative future participle of iru - to be.

pūni - past verbal participle iruva - pūni-iruva - that have promised.

This usage also is still very common in N.K.

1. Rice has inserted this -m.

2. C.D.G. p.290.

3. K SS 584

(h) Relative past participle:-

-āda āgu - to become.

This -ada is put after a verbal past participle:

neredu (pp. of nere - to become perfect or full) +

āda - neredāda - that had become perfect.

E. Numeral Adjectives

(a) Numerals are placed before substantives and treated as adjectives:-

irppatondū divasam īreḷpottaruḷam eraḍum nālke
omdu tingaḷ omdu sanmārggaḍin, nureṇṭu sam vatsaram, pattupona,
pañcamahā pātakasam yuktaṇ, mūrutiṅgaḷ, mūrudegulaṁ,
mūvetmūrādēvejanam, sāsirakavileyum.

(b) The ordinal formed from the cardinal by suffixing -aneya, is used as an adj. in only one example: ēḷaneya (seventh) from ēḷu - seven.

-aneya <ane + a <an - to say.

aneya 'when it says'. Kittel's remark that the -a of -aneya is the gen. case-termination and also the termination suffixed to verbal participles to convert them to relative participles is not very clear.^{1.}

F. Skt. loanwords in the nom. are used as adjectives e.g.

(1) amalam naltada s'īladim. amalam adj. qualifies naltada, but the -am of amalam is retained probably for metrical length.

(2) In sādhuḡaḡ pūjyamānaḡ, the pluralising particle -gaḡ is retained in the compd. for metrical length, though Sādhusampūjya - would have been quite suitable there.

(3) In 'suravidyā valla bhēndrāssuravara munibhistutya kalbappināmēl' the nom. pl. termination in 'valla bhēndrās' and the instrumental termination in 'suravara munibhiḡ' are retained to qualify 'stutykalbappināmēl'. This is not usual and shows that the grammatical usages were subordinated to the needs of metre by those steeped in Skt. learning.

G. Substantives are used as adjs.

arddha-visadī and muninvratagaḡ - in these, arddha-, muni- are substantives used as adjs. This is effected by placing the substantive before the one which it is to qualify. Caldwell has pointed out that any substantive denoting quality or relation can be used as an adj. by being placed before another substantive - i.e. by mere position alone. Such a usage is even now very common in colloquial Kanarese. e.g. maraḡimbu - a wooden pillow.'

In some places, the adjectives are placed not immediately before the substantive they qualify, but before another substantive which comes in between the adj. and the substantive qualified by the adj. The two -adj. and subst.- are really adjectival phrases:

(1) amita s' rī Saṃghadā puṇyadī.

(2) capal-illā-navilūra saṃghada mahānantāmatīgantiyā.

In (1) "amita" qualifies "puṇyadī" - unlimited puṇya, and not unlimited s' rīsaṃgha.

In (2) capal-illā refers to "mahānantāmatīgantiyār, and not to navilūrasaṃghada.

The word that intrudes between the adj. and the substantive is a noun in the genitive case in both the examples. It is clear that these unusual forms are due to the needs of metre.

Predicative use of Adjectives.

As already stated, the adj. comes after the noun when used predicatively and then it agrees with the substantive in gender and number.

pañcamahāpātakasamyuktan, Siddhisthan, suralōka
mahāvibhavasthanan, saukhyasthan.

This usage is still very common in literary composition and colloquial speech.

Later grammarians say that cases like the following are compounds:-

kare-īl naltapa dharmmadā, nalgiri.

Here there is no Samāsabhāva or ēkārtthībhāva. There is no necessity to assume these to be compounds, as these adj. even when placed apart, give the same meaning.

PRONOUNS

Personal, reflexive, demonstrative and interrogative pronouns are found.

All these are declined in the same way as nouns and have the same case-terminations in the sg. and the pl.

The pronouns of the first and the second person and the reflexive pronouns do not change for gender, their gender being the same as that of the nouns in place of which they are used. The oblique bases of these are not the same as the nom. in form. The oblique bases of the 1st person and the reflexive pronoun are used as pronouns in the gen. case.

The pronoun of the third person is the same as the remote demonstrative pronoun.

The demonstrative pronouns have different forms in the masc. and the neuter. There is no example for feminine.

Only the masc. pl. and the neuter nom. sg. of the interrogative pronoun are found.

A. Personal Pronouns

The first person

	sg.	pl.
nom.	ān	-
dat.	enage	namage
gen.		emma, nammā, nam.

In the sg. both the examples have -n: āṇ, enagē; in the pl. all the examples have -m-; namage, emma, nam, nammā. The oblique base in the sg. is en-and in the pl. it is em. The terminations of verbs is -en in the sg. and -em in the pl.

The Nom. sg. is ān, with an initial long back vowel, but the dative has a short palatal vowel.

There is an initial n- in the dative and the gen. of the pronoun of the 1st person: namage, nammā and nam. The origin of this n- is unknown. K.V. Subbaiya^{1.} and Caldwell^{2.} tried to explain the origin of this n-. They are not satisfactory. The explanation of the prothetic n is introduced by L. V. R. Iyer^{2.} But the commentator on KSS.^{3.} says that a few famous poets of the Northern^{4.} School of Kanarese accept nan- and nam- as the oblique base of the 1st person, while the southern school is in favour of en only. This shows that nan is a dialectical variation of en, and that en of the Southern School, which has correspondences in other languages is the earlier of the two.

1. Dravidie studies Part II p.21; CDG. pp 364-370

2. I. But. 1929.

3. KSS. p.263 Commentary on S.288.

4. KVV.III. 1, KRM. II. 51-55 and 100-108, KKC. II. Introdr. p.16 and p.27.

The earliest Kan. grammarian Nagavarma ^{1.} states that en, nin, tan, become ān, nīn and tān in the nom. The reason for this differentiation is unknown at present.

I think that ān is the pr.kan. case of the first person and that it is the emphatic form, as the nominatives of pronouns are rarely used in colloquial speech except it be for emphasis.

The dative sg. is enage and the pl. is Namage. The reason for the use of n- in the pl. form, namage, is not known at present. In N.K., we have nanage in the sg. and namage in the pl.; in colloquial speech, it is namge and namage.

The second person.

There are only two forms and these ~~O.K.~~ too in the nom.

sg.	pl.
nīn	nōm.

We have no examples of the other cases.

The third person.

As already stated, demonstrative pronouns implying remoteness are used as pronouns of the third person (see "Demonstrative pronouns").

The examples are :

sg.	pl.
masc. nom. -	avar.
gen. -	avar-ā

Fem.		no examples.	
		sg.	pl.
Neuter.	nom.	adu	-
	acc.	adān, ada.	-
	dat.	adarke, adakke	-

The reflexive pronoun

The examples are :-

nom.	sg.	pl.
nom.	tān	tām
dat.	tanage	tamage
gen.	tan.	-

As in the pronouns of the first person, the nom. sg. and pl. have the long vowel -ā- and the dative and the gen. have a short -a-. The sg. has -n and -n- and the pl. has -m and -m-, like the pronouns of the 1st and the 2nd persons.

The dative sg. and pl. of the 1st and the 2nd person and of the reflexive pronoun have -a- before the case-ending. ge -ge is the dative ending of the nouns. This -a- between the base and the ending may have been -an- originally and later -a- as -in- > -i- in Kālaⁿⁱnge (see "The Dative Case") kālam-iⁿⁱge. But nanānge and tanānge are not found either in the inscriptions or kāvyas. In N.K. the dative forms are nānge and tānge in colloquial speech < nanage and tanage respectively - the literary forms.

The oblique bases of the pronoun of the 1st person and the reflexive pronoun are used as pronouns in the gen. case.

1st. pr. nam mauniyācārayar

Ref. pr. tan dēhanikki

The Demonstrative Pronouns

Remote and proximate demonstrative pronouns are found. As already stated, these have three genders.

(a) The remote demonstrative pronoun:

		sg.	pl.
masc.	nom.	-	avar
	gen.	-	avar-ā

fem. No examples.

Neuter	nom.	adu
	acc.	adān, ada
	dat.	adarkke, adakke.

(b) The proximate demonstrative pronoun:

Masc.	nom.	ivan	-
	honorific sg.	ita	-
Fem.	no examples.		
Neuter.	nom.	idu	no examples
	acc.	idān, idam	
	dat.	idake	
	loc.	idarul.	

peran and pelan 'another' is a demonstrative in the nom. sg. where -an is the masc. gend. suffix. The stem is pera^{peḷa} (cf. poragu, adv.) This is not in use in N.K., but is replaced by horaginava-.

ellamān is a pronoun meaning all (together) This

is acc. sg. the conjunctive particle -am-. (See the "Use of Cases" for the appearance of the conjunctive particle between the stem and the case-termination). This is in use in N.K. as ellā and ella.

initu (inisu) 'a little', 'this much'. This is used as a deml pronoun denoting quantity.

The Interrogative Pronouns

There are two forms in the pl.

masc. nom.

ār-um

dat.

ārgg-am

neuter nom.

-um and -am are conjunctions (see Conjunctions).

In N.K. we have yāru for O.K. ār.

The neuter nom. sg. is ēn 'what' (61-9)

There is no relative pronoun in Old Kanarese. The

declinable participle is used in a way. alidon narakakke salge 'may he who destroys go to hell.' But about the 10th century the use of the interrogative pronoun with the demonstrative pronoun as Skt. yat, tat is found.

1. "s' rī puruṣa mahārājana dattiyāṇavonorbanalidom Bānarāsiyūm sāsirbbār Brāhmaṇarūm sāsirakavileyuman alida pañcamahāpātakan akkum.

2. idanārorbba kādar avargge piridu punyam" (11.15-17)

E.C. I. 74 (910 A.D.)

In the first sentence, āvon 'whoever' and in the second ārorbba 'whoever'. The combination of the inter. and the demon. to express this type of meaning is very common in colloquial N.K.

The personal terminations of verbs found in these inscriptions are :

	sg.	pl.
I person	-en	-
II person	-	-
III masc.	-ān, -an, -am	-ār, -ar
fem.	-āl, -al	-ār, -ar.
Neuter	-	-avu

en- is the oblique base of the first person. The 3rd neuter pl. is avu. This is the Neuter pl. termination of verbs.

Pronominal Adjectives

The demonstrative ī and ā are the pronominal adjs. found.

ī and ā precede the nouns they qualify and do not change for number and gender.

ī - this (or these) and ā - that (or those).

ī: idharaniyul, īnittadharmmarnān, iparvatadulle,
īpujyāsthalamān, ībhavavit, īmariyādeyan, īmūvetmūrādēvejanam.

ā: ā kaḷamtūranam.

1.

Later grammarians state that ī and ā are the pronoun and are substituted for idu and adu respectively. The ā and ī are different words having the same meaning and derived from the same pronominal base. The pr. kan. pronominal bases of these are at present unknown, though Tol kappiyam says that

1. Sūtra 78 and 138.

1.
there are av- and iv-.

NUMERALS

Numerals are declined as Neuter Nouns; appellative Nouns of Number in the masc. gender are formed by suffixing -vv- an in the sg. and -vv- ar in the pl. to the short forms of Numerals.

Numerals are also used as adjectives by prefixing the Numeral to the Noun it qualifies. The Numerals so prefixed change the nature of their vowels and become short in form.

Compound numbers are formed by multiplication and addition: Multiplication, when ten or a hundred is the second member of the compound; addition when any one of the Numerals from ^{nine} is the second member. Hence the numeral system is decimal.

There is no native word for one thousand. sāsira is a lw. from Skt.

The following numerals are found:- nws. omdu (1) eraḍu (2), mūru (3), aydu (5) ēla (7) enṭu (8) pattu (10) irppattu (20) elpattu (70), nūr (100).

1. Dr. avidie studies Part I. Page 3. This is a criticism of Caldwell's theory (C.D.G.) p.422.

lws. pañca- (5), dvādas'adā (12), Sāsira (1000)
 nws. irppattondu (21), mūvettumūrā (33) nūreṇṭu (108)
 irelpattu (140) ēlnūr (700).

The origin of the Kan. numerals is unknown at
 1. present. They are very nearly the same as those in Tamil,
 Malayalam, Telugu and Tulu.

The numerals from one to ten excepting mūru, āru and
 ēl have the suffix -tu, -du or -ḍu in the end. These are but
 various forms of -tu; this is a very common neuter noun
 formative. 2. cf. oltu (see Adjectives). Even in mūru, āru
 ēl, -r- is derived from Pr. Dr. * -t-; and -l- is, in O.Kan.
 derived from -ḍ-.

In their shortened form, ondu is found as ōr; eraḍu
 as ir; mūru as mū; āru as ar; ēl as el.

Compound Numbers.

As already stated, compound numbers are formed by
 multiplication and addition:

1. multiplication: When ten or hundred is the
 Second Member of the compound:

ir pattu (2 x 10) 'twenty'

mū vettu (3 x 10) 'thirty'

ēl nūr (7 x 100) 'Seven hundred'

2. Addition: When any one of the numerals from one
 to nine is to be added to multiples of ten:

1. Kittel, I.Ant. II. p.24; CDG.pp.331-343.

2. CDG. P.333.

irppattōndu - (20 + 1)

mūvettumūru - (30 + 3)

nūrentu - (100 + 8)

There is no native word for a thousand: Sāsira, from Skt. Sahasra, is used.

The following show the numerals, referred to above, used as adjectives:

nws. , irppattōndu-divasam, irēlpatt-arulam, ōmdutiṅgal,
ōrsiddhiyān, nūrentu-samvatsaram, pattupona, mūrutiṅgal,
mūru-dēgulamān, mūvettumūrā dēvejanam, mūvetmūra mīselmiḍeyum.

lws. pañcamahāpātakan, sāsira-kavileyum.

In ōmdutiṅgal and ōmdusammārgadin, ōndu, the Neuter noun, is used as the Numeral adjective, being prefixed to another noun. In orūmūyīṁdal and ōrsiddhiyan, oru and ōr have been used as adjectives of ōndu. ōr has been pointed out above as the root from which ōndu is derived. In the remaining cases, the neuter nouns, nūrentu, pattu, mūru-, mūvettumūru, are used as adjectives by prefixing them to nouns they are to qualify. In mūvettumūrā - mūvettu - 30. But in mūvetmūra we have only mūvet - denoting 30. The latter is the colloquial form in N.K.

1.
Caldwell¹ is right in thinking that the numeral adjectives which are employed in compound numbers exhibit the numerals "in their briefest, purest and most ancient shape."

1. CDG. p.322.

Appellative Nouns of Number.

The following appellative nouns of number are found:

Nws. ēlnūrvvaram, orvvan, ōrvvan,

lw. sāsirvvar.

As already stated above, these appellative nouns of number in the masc. gender are formed by the affixing of -an in the sg. and -ar in the plural, to the adj. forms of these numerals, with the suffix -vv- in between the numeral adj. and the -an or -ar.

sg. or - vv - an = one man.

ōr - vv - an = one man.

The lack of differentiation between short and long vowels is responsible for the appearance of these two forms.

pl. nw. ēlnūr - vv - ar - am (acc.)

= ēlnūrvvaram - the 700 people.

lw. sāsir - vv - ar = sāsirvvar (one thousand people)

Ordinal Numeral (Adj.)

-el - seven has its ordinal form ēlaneya.

This -aneya does not change for gender. The origin of this -aneya is discussed under "Numeral Adjectives."

Derivative Nouns

In these inscriptions, a few Nouns are formed from verbal roots and nouns, by the addition of suffixes. These derivative nouns are declined as all the other primary nouns (see "formation of nominal stems" under 'Nouns')

A. Nouns from verbal roots.

A list of such derivatives is given under "Verbal Derivatives" above under 'Verbs'.

B. Nouns formed from other Nouns.

These Nouns are derived from primary nouns to denote residence in a place, the trade or occupation to which a person has devoted himself, the sex of the person, and the possession of something by a person.

The suffixes are added to Nws. and Lws. alike:

(a) Nws:

masc. suffix -an: ka₁lantūr-an-am (him of ka₁lantūr)

-an, added to -a stems. (See 'Declension of Nouns')

-am is suffixed to the name of a place ending in a consonant to denote a man of the place: cf. T. ūr-ān. Tel. ūra-vāḍu.

(b) Lws:

masc. kan. suffix: 1. -āḍi. used in the sense of an

attendant. dāsāḍi 'an attendant of the dāsas, a head of the guild of the dāsas.' dēvaḍi 'an attendant on the idol in the temple' A priest. Cf. T. aḍi yēn 'I, your slave.'

Skt. suffixes:

masc. -ara. This is a contraction of aara < -kāra.

kammara < karmakāra. - a blacksmith. T. kammārar - sailors.

kammar-ar-a 'of the blacksmiths'. This is a lw.

-iga. ika in Skt. used in the sense of 'born of' cf.

Raivatika, the son of Rēvati. This seems to be analogical formation. *ḡāniga.*

-kāra. Skt. 'maker.' mālā kārargge 'to the garland-makers.' cf. T. Vēlaikkāran - a worker.

-vanta. Skt. 'the possessor' - Lakṣaṇavantar: 'those who possessed the knowledge of the Symptoms.

T. pākkiyavantan and pākkiyavān from {bhāghyavān
(bhāgyavanta.)

Fem. Skt. suffixes:-

-ī - naygir < nāyaki-y-ar. masc. nāyaka - cf. T. [†]Tiruti
'a woman thief.'

-itti woman. pkt. itthī Skt. strī. dēved itti-yar
'priestess'. siṣ-itti-yar 'women disciples'.
cf. T. pārpanatti 'a brahmin woman.' and S'akkaḷatti
'a rival wife.'

COMPOSITION

Declinable stems of lws. are compounded with one another. These compounds are treated as simple stems in declension.

Skt. compounds are more numerous in these inscription

Nws. and lws. are compounds often, except in titles, such compounds are forbidden by later grammarians. Kan. Compounds are not so long as Skt. ones.

The first member of a compound is either a substantive or an adj. or a numeral. The second is a substantive, or a numeral.

The suffixes and the case-endings of the first Member disappear in composition; but these are retained in a few instances.

A compound, like a simple word, becomes a member in another compound. The suffix or case-ending of the compound, as that of the noun, indicates its number and gender.

A compound may be a noun, an adj. or an adv. according to its meaning and the context.

A. Composition of Skt. lws.

akṣayakīrtti, akṣimaṇakkeramya Sura lōkasukkakke, anavadyan, aninditār, anupamadivya appadu, anēkaguṇadā, anēkaguṇasīladi, anēka s'īlaguṇamālegalin, apunar bhavakke, arddhavīsadi, Ajigaṇadā, ātmavas'akramavu, ārāadhanāyōgadin, Indranandī ācāryyan, upamīlyāsuralōkasaukhyada, Urusattvan, uramithy ātva pramūḍhassthirataranrpanān, kaṭavapra s'aīlama,

kadambamaṇḍalāman, kanyādāma, gaticēṣṭā viraham, giritaladā,
 Guṇasāgarādvitīya nāmadhēyan, Candradēvācāryyanāman,
 Carita śīṇāmadhēya prabhu, citravāhanar, Jinamārggan,
 Jaina Sammārggadullē, tapaccāle, tīradānamā, tīrtthagirimēl,
 tumgōccabhaktivās' adim, daksinabhāgadā, duritābhūdvṛṣamān,
 dēvaḍaṇḍadinda, dēvalōkakke, dvādas' adā, dharmmagaraṅgarum,
 natasāmyatāman, nadirāṣṭradullē, nandisēnapravaramunivaran,
 namocintayduṣe mantraman, nittadharmmamān, niravadyan,
 nītisampannan, pañcamahāpātakan pañcamahāpātaka saṁyaktan,
 paramakalyāṇabhāgigaḷ paramaprabhāvarīṣiyar, paramārttham,
 pśsupatamari yādeyan, puṣpasēnācārī, pūrvvamariyādēyā,
 pṛthivīvallabhamam gaḷisanā pṛthivīrājyaduḷa, prāsardāntaramān,
 Bhadravāhu sacandraguptamunīndra yugmaḍin, mahāgiri, mahājana-
 kke, mahātavan, mahātavada, mahādanātāgradul, mahādēvan,
 mahādēviyar, mahāparūtaduḷ, māsēnar, munipumgavan, mēghaṇandimu
 mauniyācariyar, rāgadvēṣatamōmala vyapagatar, rājadaṇḍadinda,
 rājas' rāvitam, rīsigiṇs' ile mēl, Laṅjigēsaramdēvarke,
 vicitrakanaka prajvalyadin, vidyullategaḷa, vidrumādhara-
 s' āntisēnamunīs' an, vidhānamukhadin, vinayācāraprabhāvan,
 vinayadēvasēnanāmamahāmum, viś' ōkabhaṭṭārara, vṛṣabha nandimū
 S' uddhātmasam yōddhaku, s' rīpūrānvaya Gandhavarmman, s' rīrūpa-
 līlādhana vibhavamahārās' igal, S' rīvijayāditya satyā s' raya,
 Srīvinayāditya rājā s' raya, S' risaṅgaṅgaḷa, saddhammadā,
 samārggadim, Sanyāsanam yōgadim, sanyāsanavidhī, sarppa-
 cūlāmaṇi, Sarvvajñabhaṭṭārakar, Sarvvaparihāram, Sarvvabādhā-
 parihāram, Siddhasamayan, Supaṇḍitan, s' ubhāṅgade, sura

cāpambole, suralōkamahāvibhavasthanan, surēndrarājyavibhuti,
sthitadēhākamalōpa māṅga s' ubhamuṁ, svabhāvasaundaryyakarāṅgar,
Svarggāgramān, svarggālayam, svarggālayakke, svādhyāya-
sāmpattinim.

B. Composition of lws. & nws.

These compounds do not differ from those of Skt. lws. except in having Nws. either as the first or the 2nd Member.

Āneseṭi, ugrasēnaguruvaḍigaḷ, uḍita s' rīkaḷbappinulle
Ṛṣabhasēnaguruvaḍigaḷ, kalāvirgguruvaḍigaḷ, kilgāndēvake,
kilgānēs' varadā, kilgabaṭarimge, gandhebhamaydān, guruvaḍigaḷ,
devereya, Dēvakhantiyar, Dharmma Sēnaguruvaḍigaḷ, namilūrvvara-
sāṁghada, namilūrsāṁghada, nāgasēnaguruvaḍigaḷ, nṛpamariyar,
paṭṭinīguruvaḍigaḷ, perggoravam, Bāladēvaguruvaḍigaḷ,
mṛtīgavaravār, mellagavāsaguruvar, monīguruvaḍigaḷa, vipula-
s' rīkuṭa vapranalgiriya, Veṭṭeḍeguruvaḍigaḷ māṇākkar,
Vrata s' īlanōnpigunadim, s' ubhānvita S' rīnamilūra,
siṁgaṇandīguruvaḍigaḷ.

It is true that in the list of words given, there are real compound words: Āneseṭi, Dharmasēnaguruvaḍigaḷ and words of this type, nṛpamariyar; (even guruvaḍi is not a compound).

But kilgānadēvake, kilgānēs' varadā, kilgabaṭarimge, namilūrvvarasāṁghadā, namilūr sāṁghada are not compounds at all. As stated under the nom. and the gen. in the section on the use of Cases, the nom. can be used and is used to denote

the gen. In the examples cited above, kilgāna, kilga, namilūr are names of places. To place such proper names before another substantive, without treating the two as constituting a compound is quite the normal usage in the ancient kāvyas and in N.K. colloquial speech. Of course the meaning, e.g. in kilgabataringe is 'to the baṭar of kilga', as Bangalūru huḍaga 'the Bangalore boy' is used in colloquial speech in Kannada. Here Bangalūtu huḍaga is not a compound, but only a substantive used as an adj. Hence this type of word groups cannot be considered as compounds.

Nor can we treat 'perggoravam' as a compound as later grammarians do. As pointed out under Adjectives, per is an adj. meaning 'big, great' 'The great teacher' in English is not a compound, nor is per-ggoravam. kalmane, 'a stone house' is not a compound. It is only kal (substantive) and mane (a substantive) kalmane - a stone house. cf. kalgāna.

The peculiarity of some compounds as the following is that a native kan. word is incorporated in the compound:-
Dev-ereya, guruṁ-aḍigaḷ, s'rīkaṭavapra-nalgiriya, vrata s'īla-nōnpigunadim.

The following word groups are nouns in apposition with nouns or the preceding ones are adjs. It is wrong to call them compounds:-
Adeyarenādu 'Adeyare kingdom.'
Āluarasar 'Alu kings.'
Eḍevolal nādu 'Eḍevolal Kingdom'.
polikēsi arasar 'King polkiesi'.

Later grammarians have given the name of compounds such word groups.

Numerals in Compounds

Numerals either as the first or the second member of a word is called a compound.

1. Numeral as first Member: irppattondu divasam, iripattu arulam, ondutingal, nūrentu samvatsaram, pattu pona, mūrutingal.

As already discussed under Numerals, the first member or the numeral is only an adj. which does not change for gender, Number or case of the noun it qualifies attributively as in these examples.

2. Numerals as second Member: gandhēvhamaydān.

aydu may be treated as a Numeral used predicatively and the acc. ending is suffixed to aydu. This usage is common in N.K. mane mūranna kattisda. 'he built three houses' Here mane is the object, but mūru 'three' has the acc. ending, though mane is an inanimate object and as such no case-ending is necessary. As mūru is used predicatively, this -anna is suffixed to the numeral. There is no change in the meaning whether aydu comes before or after gandhēbham. Though later grammarians call this so, this is not a compound.

3. Composition of numerals with numerals: To express a Number meaning more than ten, as stated under "Numerals," numbers, one to ten, are added to multiples of ten; to denote multiples of ten, numbers two to nine, are prefixed to ten;

the numerals that precede ten in the latter are not the same in form as the ordinary numerals except in 4 and 5 in the following examples:-

A.	B.	C.	D.
1. <u>ir</u> pattu	- 2 x 10	"20"	two tens
2. <u>ir</u> pattu ondu	- 2 x 10 + 1	"21"	two tens one
3. <u>ir</u> e <u>l</u> pattu	- 2 x 7 x 10	"140"	two seven tens
4. <u>ē</u> l nū <u>r</u>	- 7 x 100	"700"	7 hundreds
5. nū <u>r</u> e <u>ṇ</u> ṭu	- 100 + 8	"108"	One hundred & 8
6. mū <u>ru</u> pattu	- 3 x 10	"30"	three tens
7. mū <u>vet</u> tu mū <u>ru</u>	- 30 + 3	"33"	three tens three

Even these are not compounds, in spite of the later grammarians calling these gamakasamāsas¹. (Impulse compounds according to Kittel). The meanings of these are given in the margin against them. There also, two, three, seven are numerals used as adjectives and in the case of 21, 108 and 33 the conventional meaning as in 11, 12, 13 are given by usage. These are no compounds.

Nouns compounded with Verbs or Participles.

Examples:

	sg.	pl.
(a) <u>Verbs:</u>	s'ivanile padedān	kālamkeydar
	nelekondan	prasādamkeydār
	samādhi neredon	odagaundar
	samādhikudidom	

1. Smd. 168, KSS. 294.

(b) Participles:

Transitive: arcikeyye, as'anādiviṭṭu, ārādhane nōntu, eḍeviḍiyal, prithivīrājyaṁ keye, pāvu, muṭṭidon, pujedandu, besageyvalli, muninvratagaḷ nōntu, mudimegeye, rājyappravarttanam keye, sanyāsanam geydu.

Intransitive: bhadramāgi, mukhamāge, raja S'rāvitamāge.

In all these examples, the verb or participle has the substantive, either in the acc. or the nom. before it. If it is in the nom. naturally that is the subject of the verb or the participle following it. If it is in the acc. the substantive is the object of the verb or the participle. As shown under the 'use of cases', the nom. is used as the acc. (without the acc. termination) in a sentence, In O.K. as well as in N.K. (literary and colloquial). To call these kriyasamasas or verbal compounds is wrong. These are used together so long that they have acquired some fixity in the language. In reply to the objection that k-, c-, t-, p- of the verb is voiced in these word groups and hence these must be compounds, it may be said that, in Kanarese and other Dravidian languages, inter-vocalic surds become sonants. $\text{c} \rightarrow \text{m} \rightarrow \text{v}$

In the word groups given above, there is an anusvāra before the verb or the participle, e.g. in kālaṁ keydar, prasādaṁ keydar; this -ṁ is the usual anusvāra found in Skṛ. lws. in the nominative. See "The Nominative Case" under "Nouns."

In the following examples of Skt. compd. the terminations of the lw. are retained for the needs of metre:-

1. suravidya vallabh^ghēdrās suravara mum^gbhi stutya kalbappinā-mēl;
2. sādhu^ggaḥ pūjyamānan;
3. tapam^g Samyamamān.

But a Skt. compound is split up and the dative termination is retained for the needs of metre:

akṣimanak^gke ramya suralōka sukakke.

Such instances are very rare.

V E R B S

Transitive, intransitive and causative verbs are found. There are three tenses - past, present and future; three persons and two numbers. In the first and the second persons, there is no distinction of gender. In the third person, the three genders are distinguished. There are five moods - the indicative, the imperative, the optative, the infinitive and the negative. There are two Voices - active and passive.

Causative Verbs

There are two types of causative verbs:

I. Those formed by the addition of the suffix -ppu- to the verbal roots:-

1. muḍi-pp-i-dār - caused to come to an end.

from muḍi - to end, to come to an end

(intransitive) This is the only example.

cf. T. Causative. varu-vi-pp-en - will cause to cause
to come; paḍipp-i-ppēn;

Te. Viḍipiñcu - to cause to quit.

II. Those formed by suffixing -isu to rts, be they transitive or intransitive:

This -isu is suffixed to Skt. verbal roots and nouns to convert them into causative verbal roots in Kan.

(a) -isu added to trans. rts.

biḍisidar from biḍisu from biḍu 'to release,'

māḍi Sida 'caused to be made' from māḍisu from māḍu 'to do'.

These roots end in -u and -isu is added to the final consonant of the rt.

(b) -isu added to intrans. rt.

nir^uisidom 'caused to stand' from nir^uisu from nil 'to stand'.

(c) -isu suffixed to Skt. rts.:

sadhisidom from sādhisu from sād^h + isu 'to accomplish'
palisidom 'be caused to be protected' from pālisu from pāl -
'to protect'.

Later grammarians state that Skt. rts. are adopted into Kan¹ by suffixing -isu to the Skt. verbal rts. But I think that these roots with -isu were originally causatives and later on acquired the meaning they now have. Otherwise, there was no necessity for the use of -isu in these roots taken from Skt.

(d) -isu suffixed to Skt. Noun.

lekkisu 'to reckon' from lē^hhā 'to write'.

Even in this case, isu had a causative significance in¹
the beginning and later on became^a simple roots. If these were not causatives, the reason for forbidding the formation of causatives from these -isu roots is inexplicable.

Tenses

Verbs in these inscriptions, with very few exceptions, can be analysed into three distinct parts:-

1. the verbal root; 2. the tense suffix; and
3. the pronominal termination.

The tense-infix shows the tense of the verb, while the pronominal termination points out whether the verb is in the 1st, 2nd, or 3rd person.

There are three tense-suffixes, -da-, for the past, -utta- (-uta-) for the present, and -m-, -v-, and -pp- for the future. The rt. the tense suffix - the adverbial participle. The pronominal terminations which indicate the number and the gender of the subject of the verb are added to the rt. with the tense-suffix or the adv. participle to get a fully conjugated verb.

Participles

These are formed by the addition of the tense-suffix to the roots. There are two kinds of participles - the adverbial and the declinable. There are past, present and future adv. participles and declinable participles in the past and the future in these inscriptions.

The past adverbial participle

The past adverbial and declinable participles are formed in the same way, except in the case of rts. ending in -u when the declinable participles of these roots in -u are formed by the addition of -da to the adverbial participle. e.g. ēri-da, eydi-da.

There are two kinds of suffixes added to the roots to convert them into adv. participle -i and -du (-tu)

I. -i used to form adv. participles.

(a) -i is suffixed to rts. of two syllables ending in -u when the penultimate vowel is long by nature or position:-

āgi, ikki, etti, ēri, eydi, kūdi, tōri, pōgi, mādi, meṭṭi.

(b) -i suffixed to causative roots:

mudippi, salisi, sādhisī.

The origin of -i is at present unknown. But
 1. Caldwell's suggestion that -i is derived from ī - to give,
 (T. ī - to give; Te. iccu; K. īsu from ī + isu), seems to be
 reasonable in the light of modern colloquial usages in Tel.
 and Kan. (Te. pōnī - let it go; tōgatīsa - he won't let me go)
 2. But Kittel's euphonic explanation is not satisfactory.

II. -du (tu) to form adv. participles.

(a) In principle -du is the suffix added to roots ending in -ā,
 -i and -e and also rts. ending in consonants -n, -y, -l, -l
 preceded by a short vowel:

-ā kā-du.

-i ari-du.

-e kore-du, tore-du, Nade-du, nere-du.

-n en-du.

-y key-du

-l agal-du,

-l adal-du, il-du, pol-du.

In these adv. participles, the rts. have not under-
 gone any change.

1. C.D.G. p.462.

2. KG. p.104, Sect. 168.

(b) -du suffixed to roots ending in -l.

Kondu from kol + du. < kol 'to kill'

Sandu from sal + du < sal (to go, to become manifest

l.

Later grammarians state that -l of kol and sal > -n in front of a consonantal suffix and the examples given under this sutra are kondam and sandam. If statement in KBB. were true, salge which appears in these inscriptions should have been san-ge, but it is not san-ge, but sal-ge. But Smd. 237 simply states that kol and sal > kon and san before -da-. KSS. 491 paraphrases Smd. 237. The statement by some scholars that -l of kol and sal were nasalised in O.K. as y, v, l can also be nasals and in front of a consonantal suffix, the nasal of the varga to which the consonantal suffix belongs becomes more audible, i.e. -l- > -n-, does not carry us far. To say that l and n are interchanged in kan. e.g. linga and ninga, limbe and nimbe, do not help us much.

As we shall see later, kol + du > kondu, ul + du > undu; there also the nasal is found.

The adv. participles in T. may be compared with O.K. adv. participles to see whether the origin of -n- of kondu and sandu may be discovered:

1. KBB 232, Smd. 237; KSS 491; Ket P. 97.

2. KBB. 9.

Tam.	Kan.
(1) <u>in</u> ra	īdu
<u>en</u> ru	endu
<u>kon</u> ru	kondū
k on <u>ḍu</u>	konḍu
<u>can</u> ru	sandu
<u>ter</u> andu	teradu
pō <u>n</u> ru	pōltu
<u>ven</u> ru	bendu
vandu	bandu
(2) irundu	iddu

From these it is found that

T. - <u>nr</u> -	-	K. -nd-
T. - <u>nr</u> -	-	K. -d- (1 and 2).

It is seen that T. -nr- and ~~K.~~ -nd- are from Pr. Drn. ~~✕~~ -nt-. (See the history of r, supra).

The prakn. ~~✕~~ -ntu- has become -ntu- in some, -ndu- in some and -du in some, adv. participles.

kondū < kol + ndu - kolndu

sandū < sal + ndu - salndu.

-l may have been assimilated to -n and ~~✕~~ konndu, ~~✕~~ sanndu, and have their long -n- shortened into -n-. But in places where it is found as -du, the preconsonantal nasal -n has disappeared as is usual in Kanarese. (See "Dative Case" under "Nouns").

(c) -du suffixed to rt. ending in -l.

kol + du > kol + ndu > kolḍu > konḍu > konḍu.

-ndu > ṇḍu before -l̥ a cerebral in koḷ.

The interchange between l̥ and ṇ in Kanarese is common:

(a) l̥ + ṇ when there is another nasal.

āṇma, āḷma 'a ruler'

gondala, gondana 'a crowd'

maḷal, maṇal 'sand'.

(b) l̥ + ṇ in places where there is no other nasal

aḷil, aṇil 'a squirrel'.

āl, āṇ, 'a male'

āli, āṇi 'roundness'

iṭṭala, iṭṭana 'a crowd'

kuḷi, kuṇi 'a pit'

keḷadi, geṇati 'a woman friend'

keḷeya, geṇeya 'a man friend'

koḷa, koṇa 'a tank'

koḷagu, koṇagu 'a hoof'

gaḷa, gaṇa 'a hook, a fish hook'

gōḷ, gōṇ 'the nape of the neck'

cāṭali, cāṭām 'a sūdra who worships viṣṇu'

seḷadu, seṇadu 'to envy'.

In N.K. colloquial speech, villagers use koṇṇi, konni for koḷḷi (take, 2nd pl. imperative)

Hence koḷ + ndu > koḷṇdu > koṇdu.

(d) -du suffixed to rts. ending in -r.

tar + ndu > tandu

bar + ndu > bandu.

1.

According to Kan. grammarians, the roots are tar and bar. In Kan. as in T. and Te, the rt. remains unchanged in 2nd. sg. imper. But in the case of tar and bar, the 2nd sg. imper. is tā and bā in Kan. and T, and tā and rā in Te. In some Kanarese kāvyas of the 10th century, tārai and bārai are also found. Caldwell & Gundert have concluded that tar and tā, bār and bā are the alternative roots cite in illustration; the principle of alternative roots is not found in the dhātupāṭhas given in any of the Dravidian grammars. tar and bar may have become tār and bār, tā and bā in the 2nd sg. imper. Caldwell thinks that vanden (past 1. sg.) is from vā and varugiren from var. Even for this there does not seem to be any other satisfactory illustration in Kanarese or Tamil.

2.

In all Kan. grammars, the roots are given as tar and bar. The adv. pp. is tandu and bandu. They state that -r- -n before -da, the tense suffix.

3.

III. -tu added to rts. ending -l and -n. preceded by a long vowel.

kīl-tu, nōn-tu, (cf. non-du from nō 'to suffer pain')

Here the roots do not undergo any change

1. Sūrd 241; KSS. 492.

2. CDG. p.217.

3. KBB.227. "When personal terminations are added without suffixes (in the negative mood) the rt. vowel is lengthened"; Sūrd 237 and 238; p.320 Nos. 579 and 580.

IV. -tu added to roots ending in -du to convert them into
adv. p. participles:

koṭṭār and viṭṭār from koḍu 'to give' and viḍu
'to leave' respectively.

koḍu seems to be from kuḍu - to give. In the later
inscriptions we get both kuḍuva and koḍuva. viḍu is Mk. biḍu
and N.K. biḍu.

1.

Later grammarians state that these rts. with the
penultimate short vowel change their final soft consonant
before -da- and -dapa- into the corresponding hard ones. T.
has kuṭuttān in the past. In Tel. this root is not found.
The Pr. Kan. rt. may have been *kuṭ; with -u, -ṭ- was voiced.
*kuṭ or *koṭ + ntu > koṭṇtu > koṭ + tu by assimilation.
Similarly in viṭtu from viḍu.

The penultimate vowel in koḍu and viḍu are short
and the syllable is a closed one. All rts. of this type form
their past participles similarly. The following examples are
taken from Dictionaries and Grammars:-

iḍu + du	-	iṭtu (having placed).
uḍu + du	+	uṭtu (having put on)
koḍu + du	-	koṭtu (having given)
neḍu + du	-	neṭtu (having planted)
paḍu + du	-	paṭtu (having experienced)
viḍu + du	-	viṭtu (having given)
suḍu + du	-	suṭtu (having burnt)

1. Sūrd p.311, Nos. 277 and 278; sutra 239. KBB. 228,
237 and 238; KSS. 487 and 489.

The forms in Tamil are exactly the same as these in Kanarese, except in the last where T. has c- in place of K. s-

But under the same conditions, roots with -du, but with a penultimate long vowel form their pps. by suffixing -i:

(Examples from Dictionaries and grammars)

rt.	-	K.pp.	T.pp.	Tel.pp.
ōdu	-	ōdi	ōti	ōdi
kūdu	-	kūdi	kūti	kūdi
tīdu	-	tīdi	tīti	tīdu.
nōdu	-	nōdi	-	-
mādu	-	mādi	-	-

V. -du added to roots ending in -gu with a penultimate short vowel (closed syll.)

Examples: pōkku and mikku from pōgu and migu respectively.

pōgu seems to be from the pr.k. *pugu like kuḍu (for koḍu).
1.

Later grammarians state that, before -da-, the rt. changes the lost soft consonant into the corresponding hard one and the resulting form is pōkka. T. pukundēn (past. l.m. sg); pukkēn). *n. pukkū*

The Pr.Kan. rt. *puk- with -ntu- may have become pukkū. puk-tu- should become puttū, but if K. is fully exploded and -t- is assimilated to K., we get pukka. The reason or the process of this change is at present unknown.

But if the penultimate vowel is long and open, the adv. pp. is formed by suffixing -i, e.g. āgi, pōgi.

The origin of the past tense suffix -da- was,
 1. according to Caldwell 'probably a neuter singular formative,
 converting the verbal root into a verbal noun.' Kittel states
 that -du and -tu are pronominal suffixes added to verbal
 roots convert them into verbal participles, which are really
 2. verbal nouns. He interprets the adv. past participle
ilidu 'a descending-it', from ili 'to descend'. Kittel
 may be right, but definite evidence from other Dravidian
 languages has to be collected before accepting this as final,
 now that pr. dr. π -ntu- is most probably the original from
 which -du- is derived.

The present adv. participle.

The present adv. participle is formed by suffixing
 -uttu, (-utu) to the rts:

āluttu { from āl 'to rule'
ālutu {

ikkuta from ikku 'to abandon, to kill.'

In T. this suffix is not found, but Tel. has this
 in the following present forms:-

avutunnānu, uṭṭunnānu, koṭṭunnānu, caduvutunnānu,
taḍusthunnānu, paḍutunnānu, pōtunnānu, pāmputuānu, viṭṭunnānu

-utu is found as oṭṭu, -stu- in these forms.

3. Kittel considers -uttu- and -utu- the tense-suffix
 of the present comes from -udu-. It is possible that this

1. CDG. p.512.

2. KG. p.105. Sect.169.

3. KG.p.109, Sect.173.

-utu- may be from ~~x~~^x-untu- as ~~x~~^x-ntu- is of the past tense suffix. *As T. has -inra- in the present.*

The future adv. participle.

No examples.

The Declinable Participles

These declinable participles are formed ^{generally} by suffixing to the root -da- to form the past, and -ppa- and -va- to form the future participles. The present declinable participle is not found. But in the case of rts. ending in -u, the declinable past participle is formed by suffixing -da- to the adv. pp. of the rt. e.g. eri-da.

The declinable pps. end in -a while the adv. pps. end in -i or -du (-tu). The formation of the declinable pp. is the same as that of the adv. pp. except in the case of rts. with -u.

Some European scholars have given the name of "relative participles" to this class, as, according to them these include the relative pronouns within themselves, as there are no relative pronouns in Kan.^{1.}

Declinable Past Participles

The following examples are found:-

- (1) Roots with -i or -e: ali-da, ida, nere-da, pēl-da, pode-da
- (2) Roots with -u: eri-da, eydi-da.

- (3) Roots with -l: kon-da < kol-da.
 (4) Roots with -n : nōnta.
 (5) Roots with -ḍu: koṭṭa.
 (6) Roots ī and s̄a: itta; satta.

Later grammarians explain that ī before -da > i and da > ta. They give no reason for the doubling of -t-.

In T. the past. is īndēn (I gave)

fut. is īvēn (I give) K. īvēṁ

past. s'attēn (he died) s'āvēn (I
will die)

In Tel. past. iccināḍu (he gave)

caccināḍu (he died)

Pr. Kān (Dr.) rt. ^{it} ~~it~~ gives itta in Kanarese and iccina in Tel.

- (7) Root with -gu: āda.

The past tense of āgu is āydān, found in these inscriptions. This āydān (3rd, m. sg. past.) presupposes āyda, the pp. - ān. But āyda is not found in these or other inscriptions or any of the kāvyas so far published. But Kittel ^{2.} says that the old rustics use 'aydāne' even now. This is not found in Mysore - rural or urban. It may be a dialectical variation of Mangalore area. But āda is found in later inscriptions, all the kāvyas, and is very common in N.K. ādam (3. sg. m. past.) is found. In N.K. 3. n. sg. past is

1. KBB. 236, KSS. 477, KG. p.97, Shrd 240.

2. KG. p.111.

āyītu and colloq. āytu (< āyittu, according to later grammarians. T. āna, K. āda, Tel. ayina, correspond in meaning.

There is another verb pōgu 'togo'. past. pōdam (3rd. sg. m. past.), pp. pōda. T. pōnān (3 sg. m. past) pp. pōna. Te. pōyinādu (3 sg. m. past.) pp. pōyina.

The 2nd sg. imper. of all Kan. (Drn.) rts. is the root itself. K. pō, T. Pō, Te. po. About the 14th cent. we get hōgu (2. imp. 3. sg.) in Kan. In compd. tenses, pōtandam. But in the case of āgu, we have not got any examples of āgu used as 2nd imp. M. sg. Later grammarians of the 11th century state that -da -ya after ā and pō. In T. ā is used by itself as a verb. Kuval 1312). In nāladīyār past tense 3. f. sg. āyināl 376 (she became): āyina (things that became) 23; āyavar (349) are found.

The conditional āyin 'if it be' (115, 229, 357, 362) the negative conditional illāyin (126), yām āyin (for our part) 293, āyinum (5, 38, 98, 115, 139, 147, 176, 186, etc.) are also found.

A pr. Drn. rt. which can become āy (T) or ay (Te) or ā (Kan. may be assumed to be ~~ā~~ āy. The disappearance of -y can be illustrated from rt. kāy - to get heated. kāy + pu - > kāypu - heating. N.K. kavu < kāpu. In Tel. also, kāyca > kācu (rt. V.N. kavu; T. kāy - to be heated, v.n. kāyppu - dislike, displeasure; kāyvu - drying, dryness, heating.

T. kāvu - sacrifice, an oblation to the inferior deities; a magic ointment used in making a black spot on the forehead.

Hence. pr. Dr. ~~ay~~ becomes K. āydān, *āyda, and āda. -gu is a suffix added later and the fut. āguvar is later (EC.IV. 41, 1569) than āyppār > āppār > appār > appar; K. akkum < *āy-kkum through *ākkum, where -kkum is the optative suffix. Similarly the root pōgu is more recent and the original pr. Drn. rt. is *pōy. as we find pōppar for fut. 3. m. pl. in inscriptions.

Sund 232 says that the fut. tense suffix is -pa- before -g and -g must be elided. Examples given are

pōpam from pōgu

tāpam from tāgu

tūpam from tūgu, etc.

This clearly shows that -gu is not a radical part of the root as ā or pō, but only a suffix.

Declinable Participles

Present: No examples.

Future: The fut. decl. participle is formed by suffixing -ppa- or -v- to the roots.

Roots ending in -i and -u take -va: -va < *pā < -pp-.

ali-va, iru-va, mugi-va. But rts. ending in a consonant take -ppa; appa. from *āy - to become (see āda above).

There is ~~no~~ reason to believe that the future tense suffix was -ppa- at first and later it became -pa- and -va-.

Later grammarians (SMD. 232, KSS. 503, 504), point out that the future tense suffix -va- becomes -pa- when preceded by -r, -r, -l, -n, -g, -s, and -ō and this -pa- optionally becomes -ppa- under these circumstances, ^{the} -g and -s must be elided.

Examples: r: kūrpaṁ, barpaṁ.

r: kīlpaṁ.

l ḍ: nōlpaṁ, bēlpaṁ.

n: nōmpaṁ

g: pōpaṁ, tāpaṁ, mirupaṁ.

s: taripaṁ, baripaṁ.

ō: ōpaṁ.

doubling: toḷappaṁ, beḷappaṁ,

cf. T. kāppēn from kā 'to preserve'.

iruppēn from iru 'to be'; kalappēn from kala 'to mingle'; kalippēn from kali 'to remove' See T.H. Articles 64 and 66. But later grammarians¹ state that 'āgu, when followed by an affix beginning with p, optionally becomes ap;" 'āgu when followed by an affix with p-, optionally becomes a-;" 'āgu, when followed by an affix with k-, optionally becomes ak-'. These are attempts to explain an existing form without knowing the origin of it.

²
Caldwell thinks that -a of the declinable pps. is the original -a, sign of the possessive; Kittel considers

1. KSS. 496-499.

2. CDG. p.523.

the decl. pp. the genl. sg. of the adv. pp. ^{1.} But the explanations given by these are not satisfactory. The exact significance of -a is unknown at present.

As stated under adjs. these pps. are always used as adjectives. They do not change for gender or number. ^{The pp is used in the future sense, as past tense is used in} When pronouns of the third person or their contractions -ōn, -ōm (sg.) and -ōr (pl.) are suffixed to these, these become adjl. substantives, and their meaning includes the signification of the relative pronoun (See "Adjectival Substantives" above).

Examples:

		sg.	pl.
Masc.	nom.	aliv-on	aliv-or.
		keyvon	unṇūr
		mutṭidon	unvōr
		salv-on	kādōr
			palcīdōr
Neuter	nom.	ittodu	
	acc.	ittudān	
		mikkudān	
	loc.	vittidallī.	

There are three instances where the adv. participle of one rt. and the decl. participle of another rt. are used together to bring out the adjectival meaning. The decl. p. comes second.

1. pūni-iruva. Where pūni (past. adv. p. of pūn - to agree, to undertake).

iruva (fut. decl. p. of iru - to be) - that have undertaken.

2. bhadramāgida.

āgi (past. adv. p. of āgu - to become)

ida (past decl. pl. of iru - to be) 'that had become'

3. neredu āda

neredu (past. adv. p. of nere - to become full)

āda (decl. pp. of āgu - to become) 'that had been
completed.'The Negative Participle

The negative advl. and declinable participles are also found. The meaning is negative in such participles.

I. Negative adv. participles:

The suffix -āde and -ade, are added to roots to convert them into neg. adv. participles.

The form of neg. adv. participle is the same for the past, the present and the future, the tense of the neg. participle being determined by the tense of the finite verb in the sentence. Like -ān in the gen. the -āde suffix is more ancient than -ade. In O.T. and N.T. -āde forms are in use, but in M.K. and N.K. only -ade forms are found.

The examples are:

-āde. allāde, tappāde, veļeyāde (cf. N.T., O.T. allāmal, allāde, tappāde, veļeyāde), cf. T.H. illāda, palā, art. 112.

-ade. taṅkade, lekkisad-um.

1.

Kittel's statement that the neg. participle is formed by suffixing -ade to the short form of the infinitive, is wrong. In the formation of adv. participles, there is a

a principle consistently followed: the tense-suffix and the participial suffix are clearly related and are almost the same

	tense suffix	parti. suffix
past.	-da-	-du-
fut.	-va-	-va-

In the neg. adv. participles also, the same principle is followed: the negative suffix -ā- (later -a-) is added to the root and then -de, the neg. participial suffix is affixed. The result is the same in either case: ira ade. (Kittel) and ir-ā-de.

III Neg. declinable participle.

The neg. declinable participle is formed by suffixing -a to the negative adv. participle (as in the case of declinable participles generally).

Only example is nillada from nillade (neg. adv. p.) from nil - to stand.

Conjugation

As already stated, the fully inflected verb - rt. + tense suffix + pronominal termination, i.e. it is a participle + a pronoun.

The tense suffix for the past is -da- and for the future it is -m- and -ppa-.

The personal terminations are:-

	sg.	pl.
I. person	-en	-
II person	1. -oy	-
	2. rt. itself.	

		sg.	pl.	113.
III. person	mas.	-ān	-ār	
		-an		
		-am		
	fem.	-āl	-ār	
	neuter	-	-avu	

These terminations are the same for all the tenses and for all kinds of verbs.

By suffixing these terminations to the participial forms, the conjugated forms of the verb are obtained. Thus it is seen that there is only one conjugation in Kanarese (with very few irregular forms).

As already stated there are five moods - indicative, imperative, the optative, infinitive and negative.

A. The Indicative Mood.

The past tense: The personal terminations are added to the past verbal participle.

There are no examples for the I & II persons

sg. and pl.

III person.	sg.	pl.
masc. (a)	-ān	-ār
<u>Transitive</u>	eydi-d-ān	eydi-d-ār
	ērid-ān	ērid-d-ār
	paḍe-d-ān	paḍe-d-ār
		key-d-ān
		kon-d-ār
		viṭṭ-ār

	sg.	pl.	114.
<u>Intransitive</u>	āydān		
	sandān.		
<u>Causatives</u>	-	muḍippidār.	
(b)	-an (am)	-ar	
<u>Transitive</u>	ari-d-am.	-	
	koṭṭam	-	
	koṭam	-	
<u>Intransitive</u>	-	il-d-ar	
<u>Causatives</u>	-	muḍippidar	
		biḍisidar	
<u>Indicative - past</u>			
III person fem.	-āl	-	
	il-d-āl.		

As stated before, -ān and -ār are more ancient than -an and -ar. In O.T. and N.T. -ān and -ār are still the suffixes in 3rd sg. ^{pl.} masc. of all tenses. In Tel. in all the three persons, the terminations with the long vowel ā are in use. In N.K. in the present tense, 3rd sg. and pl. masc. and fem. -āne, -āle and -āre are still the only suffixes; -ānn, -ālu and -āru are still the suffixes in the sambhāvanārūpa of the verb where doubt is to be expressed.

All the examples (except āydān) are regularly formed from verbal participles. (& ēridān & eydidān) But in ēridān and eydidān, we have -da-, added to the past verbal participles ēri and eydi before suffixing personal terminations.

But āydān is formed from *āyda (the past ^{deed.} relative

participle) + ān. But āyda is not found in these inscriptions or kāvyas. See āda under "Declinable pps."

The present tense: No examples.

The future tense:

Examples:

	person.	sg.	pl.
trans.	I	ali-m-en	-
	II	-	-
intrans.	III	masc.	-ār
			-āppār
			appār
			-ar appar
			olar.
	fem.	no examples.	
	neuter	no examples.	

In ali-m-en, -m- is the future tense suffix.

Later grammarians say that the fut. tense suffix is -v-
-m- > -v-. Probably, here, -m- had the phonetic value of -v-, and the conservative writing had -m- still; āppār, appār and appar are the fut. 3rd pl. masc. forms of āgu (pr. kan. *āy) This shows that another future tense suffix is -pp-. The O.K. āppār, appār, appar, apar M.K. aharu, replaced in N.K. by āgu -v- aru.

In ol-ar, the 3. m. pl. fut. of ul 'to be', the rt. has become ol-. There is no tense suffix at all here. T. has ul 'to be'. kural: ullār (1127) 3rd m. pl. present and future.

ulāḷ (617) - 3rd. f. sg. prf. and fut.; ulēn (167) 1st sg. pres. and fut.; ulēm (1204) 1. pl. pr. and fut. unṭu (1098, etc.)

Te: unḍu 'wait, exist' 2. sg. pr.

unnadi 'it is' 3. N. sg. pr. & fut.

unnāru 'they are' 3. m. pl. p. & fut.

Why in K. ul > ol is at present unknown (cf. kuḍu > koḍu; pugu > pogu, puḍi > pode, the secondary forms are all found in these inscriptions).

1.

Later grammarians state kuḍu, pugu, etc. when followed by an affix beginning with -d-, change their vowel into short o. But kodu is found in the future also where the -d- is not the suffix, but -v-. It is not known whether these changes of -u- to -o- are due to the presence of any suffix. It is also possible that originally verbs were formed without any tense suffix and the same form was used for all tenses, the meaning being determined by the context. cf. akkuṃ used for all tenses; neg. verbal forms used for all tenses. unṭu - the 3rd. n. sg. of ul is used for all tenses, all genders and all numbers in Kan. and T. the tense is fixed by the finite verb. Later the subtle distinctions of tense may have arisen. In some grammars, it is said that there were only two tenses in Kan. - the past and the future. The present tense was a later development. Anyway, olar is

1. KBB. 226, Smd. 238, KSS.489, KG.130.

formed without any tense suffix either in T. or Kan.

The following forms are used in the fut. tense:
akkum̐ (akum̐), pirigum̐.

1. idānalidon pañcamahāpātakan akkum̐ 'he who destroys this will be guilty of the five heinous crimes.'¹
2. S' rīrūpal-līla-dhana-vibhava mahārās' igal pirigum̐ nillav ārggam̐ 'the great treasures of beauty, pleasure wealth and power will separate and not ^{be} permanent for anyone.'

akkum̐ (3. m. sg. and pl. fut); pirigum̐ (3. pl. n.fut.¹

Later grammarians say that -kkum̐, -kum̐, -gum̐, -ku and -gu are the 3rd per. suffixes used in all tenses, in all numbers and genders.

This -kkum̐ is found only in two forms not in these inscriptions in N.K. bēku < bēl^ukum̐ 'is wanted' < bēḍu - to want. sāku < sāl^ukum̐, 'is sufficient' < sāl - to be sufficient. akkum̐ has been replaced in N.K. by āgḍ-v-udu.

The Imperative Mood

There are only two examples in II. sg. kēloy < kēl - to listen; nōḍu < nōḍu - to see.

The rt. is used as II sg. imp. in nōḍu. But in kēloy, the -oy is added. This -oy has survived in N.K. as -o. i.e. kēlo - people call the attention of a man to themselves by suffixing -ō to the root kēl or nōḍu.

Later grammarians² have used the imperative for giving a blessing, advising, inducing respectfully, to do,

1. Smd 227, KSS. 463. KG. p.146.

2. KSS. 465, Smd. 229.

debating how to do, ordering an inferior to do, begging a superior to do, laying down the law, and praying.

The Optative

The desire or a wish is expressed by an optative.

The optative is formed by the addition of -ge (-ke) to roots ending in -i, -u, e. and l, without any tense suffix:

tani-ge, kedu-ge, pelcu-ge, nene-ge, vele-ge, sal-ge.

Those used in the sense of a blessing: tani-ge. pelcu-ge, nene-ge, velege;

In the sense of a curse: keduge, sal-ge.

The Infinitive

The infinitive is formed here by the addition of -e or -al to the verbal root (whether the root ends in a vowel or a consonant) without any tense-suffix. These remain the same in all the tenses and do not change for gender and number. The time denoted by the infinitive is to be determined by that of the finite verb. The infinitives here have a subject of their own and the finite verb of the sentence has its own subject.^{1.} This use of the infinitive is a kind of locative absolute, and is intended to denote the minor actions that take place contemporaneously with the principal action of the verb.

This kind of infinitive is not in use in N.K.

The forms here are:- appe, alare, āg-e, āl-e, eyd-e, oppe, koll-e, yen-e, (alkalō, uniye).

1. Sura 246. KSS. 588, cf. T.H. articles 41, No.8.

In alkalō, alku, the suffix -alō is used.

In uniye, the rt. is un - to eat. This uniye is used in the sense of unne and unnal - for eating (or for causing to be eaten?)

The meaning of these infinitives is e.g. appe - when it embraced, embraces or will embrace (it embracing).

The Negative Mood

The Rt. (negative suffix) + termination + the negative verb.

There are only two forms.

I. sg. (1) meccen - I do not agree.

III pl. (2) nillavu - They do not remain.
neuter.

The negative forms are used (1) for the present; and (2) for the future. These negative forms of verbs are rarely used in N.K.

Voice.

There are two voices - active and passive. All the examples given under 'Conjugation' above are in the active voice. But there is only one passive form of the future
3rd. pl. masc. eydappaḍuvār < eyd-al-paḍu-v-ār.

rt. infinitive suffix + paḍu + tense suffix + termination.
- the passive (future) form.

There is only one passive participial noun:
eriveppaḍuvōr. The passive is not common in O.K. and not popular in N.K.

Verbs & Participles in so-called Compounds.

See 'Use of Cases' and 'Composition' ante.

A list of verbal roots, used in these inscriptions:

<u>Transitive:</u>		Meaning
at <u>ṭ</u> u	-	to run after
a <u>ḍ</u> al	-	to ascend
appu	-	to embrace
a <u>ḷ</u> i	-	to destroy
ā <u>ḷ</u>	-	to rule
ikku	-	to beat, to kill
ī	-	to give.
u <u>ṇ</u>	-	to eat
uy	-	to carry
en	-	to say
ettu	-	to lift
ē <u>ṛ</u> u	-	to ascend
ondu	-	to unite
kāy	e	to protect
kī <u>ḷ</u>	-	to uproot
ko <u>ḍ</u> u	-	to give
kū <u>ḍ</u> u	-	to bring together
key	-	to do
kē <u>ḷ</u>	-	to hear
ko <u>ṛ</u> e	-	to cut
ko <u>ḷ</u>	-	to kill
ko <u>ḷ</u>	-	to take
ta <u>ṅ</u> ku	-	to touch
tar	-	to bring
to <u>ṛ</u> e	-	to give up.

transitive (contd:-

nene	- to remember
nōdu	- to see.
nōn	- to vow religious penance
paḍu	- to experience, to suffer.
paḍe	- to get
palcu	- to whisper
piri	- to separate
pūnu	- to promise
pelcu	- to increase
pēl	- to say
pode	- to cover
pōl	- to cleave asunder
bidu	- to let go
māḍu	- to do.
muṭṭu	- to touch
meccu	- to assent
meṭṭu	- to place the foot.
vidu	- to let go. cp. bidu.

Intransitive:

al	- not to be suitable
alar	- to open
alku	- to be without strength
āgu	- to become
ir	- to be
il	- not to be
il	- to abandon, to sacrifice.

Intransitive (contd.):

ul	-	to be
oppu	-	to shine
kidu	-	to be ruined
taṃ	-	to feel satisfied
tavu	-	to decrease.
tōr	-	to appear
nade	-	to walk
nil	-	to stand
mere	-	to become full or perfect
pogu	-	to enter
bāl	-	to live
bar	-	to come.
migu	-	to remain over, to exceed.
mugi	-	to contract
sagi		
sal	-	to go

Causative

nirīsu	-	to cause to stand
pālīsu	-	to cause to be protected
bidīsu	-	to cause to be released.
maḍīsu	-	to cause to be done
lekkīsu	-	to cause to be reckoned with.
salīsu	-	to cause to be given
sādhīsu	-	to cause to be accomplished

Substantives derived from verbal roots

The following substantives in these inscriptions are derived from verbal roots by the addition of suffixes:-

A. Abstract Nouns

1. -ge. āl-ge (rule, government' from āl 'to rule'
osage 'delight' from ose 'to be delighted' cf. T.
valkkai - living.
 2. -te negarte 'fame' from negal 'to shine' Te. negaḍṭa
T. naṭa-ttai.
 3. -pi nōmpi 'religious penance' from nōn 'to make a
religious vow.' T. nōmpu. Te. nōmu
 4. -pu varppu 'firmness' probably from T. varu 'to dry'
T. varppu.
 5. -me mudu-me 'ripening, old age' from mudu 'to ripen, to
advance in growth' T. -mai, illāmai 'poverty'
and kuṭimai.
 6. -vu vāl-vu 'living, life' from vāl 'to live'
 7. -(a)vu iravu 'existence' from iru 'to be, to exist'
T. iravu, iruppu. varavu 'arrival' from var
'to come' T. varavu.
- tana: okkaltana 'farming' from okkal 'thrashing' from 'okku'
to tread out corn'. This suffix is said to be of Skt.
origin. It is found in all the South Indian languages.
T. kuḍittanam 'farming, ēletanam 'poverty'.
Te. goppatanamu 'nobility' cinnatanamu 'mean-ness'.

It is possible that it may have come from tan 'one's

own self.' But abstract ideas are of later origin and hence the kan. people may have borrowed this -tana from Skt. But the existence of a large number of suffixes for the formation of abstract Nouns shows that the abstract notion was not new or strange to them. I believe that -tan may be Dravidian. There is another word in T. tanmai 'nature, inherent quality'. Here -mai is the abstract Noun forming suffix, corresponding to -me in Kanarese. If tan-mai is Dravidian, it is certain that -tanam is Drn. also, as -am is the normal neuter formative in T. palam 'fruit', itam 'place' valam 'right' itam 'left' Japam 'repetition of mantras, counting the beads in prayer.'

In the following the Abstract Nouns formed are now used as common nouns:

nile: 'standing' from nil 'to stand'

nile is not found in Kittel. T. Nilai. K. nela s. n. sg. nom. - now used as nele 'permanent abode.'

pāvu: 'spring' from pāy 'to spring'. Now used to denote an object which springs 'a snake' T. pāmpu. Te. pāmu.

The following two are roots used without change to denote the result of the action denoted by the verb:

pali: 'to slander' here 'slander' (T. {Pali, N. and Vb.})

pulu: 'to rot, to decay' here 'a worm' T. pulu (N. & Vb.)

A few of such roots which are used both as rts. and nouns is given under -u in the nom. under "Nouns").

A D V E R B S

There are three kinds of adverbs: 1. Adverbs of time, 2. Adverbs of place, and 3. Adverbs of manner.

1. Adverbs of time:

andu ('then), anduvalikke (thereafter), in (still), indu (now), endu (when), pin (before), begam (lw. soon).

2. Adverbs of place:

illī (here), kelage (down), porage (outside), mēl (above), mēle (above).

3. Adverbs of Manner:

antu (in that manner), ante (like), intu (in this manner) entu (how), dal (certainly), val (certainly), valam (certainly), vol (like), vole (like).

The following adverbs have the first syllable in common:

andu and antu; indu and intu; endu and entu.

Suffix -du makes them adverbs of time and -tu makes them adverbs of manner. These correspond to the pronouns avan, ivan and ēn. anduvalikke is a compound adverb formed from andu (then and valikke (afterwards).

Of the other adverbs, ante (probably from an - to say) - apparently in (< proximate demonstrative base IV) - hence, from this

kelage (< kil - the state of being low) - Under (loc. of kela-gu)

pora-ge (< pora - the outside) - loc. of pora-gu - outside.

balikke (< bali - going, passing on, following - a way,

a road) - after perhaps a dative.

mēl - the top-part. nom.

pōl - from pōl - to resemble and intervocalically vōl.

These are either nouns or verbal derivatives, used adverbially.

Since adverbs qualify verbs, their gender is dependent on that of the verbs they qualify:-

Adverbs of place are preceded either

(1) by an uninflected stem:

adrimel, ṣṣigiris'ile-mēl, kalvappubeṭṭammēl, tirthagiri-mēl, dhātri-mēl, s'ikhi-mēl; (See "Use of Cases" ante)

or

(2) by a Noun in the gen. case.

kaṭavapranalgiriya mēl (on the top of the kaṭavapra mountain), bālmēl (on the sword), vārdhhiya mēl (on the sea) tīradāṇadākelage - under the edge of the land near the bank.

The adverb of manner vōl is similarly preceded by an uninflected stem:

teravōl, mañjuvōl, suracāpambōl

(like the wave) (like the due) (like the rainbow).

(In suracāpambōl, v > b after the nasal)

In salva-vol, vol comes after salva, the future relative participle of sal - to go. and also in biṭṭavol. pōl and inter vocalically vōl from pōl - to resemble; the constant use of pōl as the second member of a compound may have led to the adoption of vōl as an adverb where initial p- becoming intervocalic, > -v- vol is not used independently.

Adverbial post positions:

- (1) The use of āgi (pp. of āgu - to become - having become) with a preceding noun in the nom. as an adverb is found in bhadram-āgi, ere-y-āgi.
- (2) Nouns in the instrumental case are used to express an adverbial meaning (See "Use of Cases" under 'Nouns')
- (3) A demonstrative pronoun in the nom. sg. denoting quantity is used in an adverbial sense.

inisu - (a little, this much)).

- (4) Nouns denoting time and preceded by numerals are used as adverbs:

irppattondu divasam, ondutiṅgal, murutiṅgal (See "Use of Cases").

avicāram, S'āsvatam and Sarvvabādhā parihāram sarvkaparihāram (lws.) - are used as adverbs.

INTERJECTIONS

No examples.

CONJUNCTIONS

The following conjunctions are used in these inscriptions to connect words and sentences; but -um̐ is the only conjunction used to connect sentences:-

-ūm̐, -um̐, -am̐, -ānu.

These are suffixed to the case-terminations of nouns, pronouns and adjectival substantives except in the acc. where this conjunction comes in between the stem and the termination, and also to infinitives and participles. Each of the words and sentences to be combined has this -ūm̐, -um̐, -am̐ or -ānu added to it generally. The principle is the same for both Numbers and all genders, sometimes this -um̐ is added to single words to mean 'also'.

The -m̐ of -um̐ and -am̐ remain unchanged when pre-consonantal, but become -m or -n before a vowel. As the last syllable of a verse it is found written as -um.

1.

The origin of these is unknown at present.

-ūm̐ and -um̐ are found in N.K. as -ī with the loss of the final nasal. -am̐ is not found at all. But -ānu is replaced by āgalī, the imperative form of āgu 'to become' and ādarū.

(A) I. Substantives with -ūm̐

I. -ūm̐:

(also, and)

sorkkagāmundaṛūm̐ Edeyagāmundaṛūm̐ molejarāmaṇiya-
gāmundaṛūm̐.....Anḍug iyā gāmigaṛūm̐ (6 - 8 & 10).

1. CDG. p.407 and p.532. for -um̐

II. -um.

1. Aluarasarum mahādēviyarum citravāhanarum;
2. bhāntamum kaviliya pālum eltum; 3. polipukolliyum aramanetānadabhāgamum; 4. vaḷḷiggāmeyara dāsadiyum Amaliyara dēvadiyum Alavaḷḷiyarā Ravicandanum..... nīrilliyā sinderagāmiyarum; 5. Sēna vara sarumdharmmagaranigarum;
6. peranōrvvan koluvonum koḍuvōnum; 7. sthitadēhākamalō-pamānga S'ubhamum.

-um connecting single words:

āṭṭamum, koṇḍarssarum, ākkoreleyum.

-um connecting sentences:

There are two examples:-

1. nelanum veḷege pārvvarum prajeyum taṇige.
2. koḍuvōrum pañcamahāpātaka-samyuktar appār dēvadanda dinda eriveppaḍuvōrum appār rājadaṇḍa mum eydappaḍuvā

In the following example, -um is added only to the last word :

"Banavāsiyanagaramum" and the three previous words which are connected have no -um suffixed to them:

Bhāvagāmuṇḍanu (1) candagāmuṇḍanu (2), Eḍevolaināḍu (3) Banavāsiya nagaramum sakṣi (8 - 37 and 38).

I suspect that the final -m of 1, 2 and 3 are not clearly seen in the plates as given. The -m may be there. The other possibility is that u may stand for ū which is the N.K. equivalent of -ūm.

II. Pronouns with -um

avar-um; ār-um.

III. Adj. substantives with -um

1. adān alivorum alival palcidor(um) manade nenevōrūm
alimenendu upādesam koduvōrum;

2. idān kol vōnum koduvōnum;

3. int unvōrum unīye koduvōrum Dēvedittiyerindum
Sāerindum..... kolvōrum..... mideyum.....
kolvōrum konḍu unvōrum;

4. koluvōrum; 5. torevōrum.....unṇūrum.

In the examples given above, the -um is suffixed to the nominatives mostly. But in the following, -um is suffixed to the acc. in between the stem and the termination, as already stated:-

(1) osageyum alavanavum aputrakaporudumān; 2. sāsira kavileyum
pārvvarumān.

In these examples, the acc. ending is suffixed to the -um of the last word, -porudumān and pārvvarumān and not to (1) osageyum alavanavum and (2) kavileyum, though -an is implied in (1) and (2) from the context and -um is suffixed to each. The same usage is very common in N.K. cf. sthalaṅga-
ḷa āyaṅgaḷanūm (34) E.C. III. TN. 10L; and kavileyanu
brahmaṇaranū E.C. VII. Sh. 78.

But in 'nāyarkhaṇḍamū Telugūrāḷgeyān āluttu' - um is not placed between āḷge and -ān. All these examples are taken from prose inscriptions. There are no examples from verse inscriptions.

-um with the instrumental.

Dēvedittiyerindum sāerindum.

-um with the dative:

Only one example: eraḍum nālke 'to both the countries'. But eraḍum is a numeral used here as an adjective. In N.K. the form will be 'eraḍu nāḍigū' or ēraḍu nāḍugaligū'.

-um with participles and infinitives:

adv. participles: āluttum.

negative infinitive: lekkisadum.

(B) -am (also, even)

The examples are:

acc. ell-am-ān.

dat. ārgg-am.

This has not survived in N.K.

(C) -ānu:

As already stated -ānu is suffixed to each of the words it connects. The meaning is 'either - or'.

The only example is

māranānu vōkuḷiyānu (either māra or vōkuḷi)

This has not survived in N.K., but is replaced by 'āgali' or 'ādarū'.

The origin of this -ānu is not known (-ān-um?).

WORD-ORDER

The sentences in these inscriptions are generally of the following pattern:-

- (1) (adj.) Subject (adj.) Object (adv.) verb (trans.)
2. (adj.) Subject adj. predicatively used. adv. verb;
(intrans.)

The exceptions, which are very few, are found in verse more than in prose.

The attributives precede the substantives except in verse. When a proper Noun appears with another substantive in apposition, the latter precedes the former in prose, while in verse, this order may differ. In strings of titles, the substantives in apposition follow the proper noun. When an adj. qualifies a substantive, it generally stands before the substantive, but when it is used predicatively, it follows the substantive. An adv. or advl. phrase which modifies an adj. or a participle (used as an adj.), precedes the adj. or the participle.

The subject comes in the beginning of the sentence and before the object if the verb is transitive. But if the vb. is intransitive, the subject comes as near the verb as possible.

An adv. or advl. phrase used as an attributive to the verb or participles, comes as near these as possible. When the adv. is a caseform such as the instrumental or the locative, or the dative, which are really enlargements of the

predicate, they stand before the verb or participle, and as near as possible, except in poetry, where it may precede or follow the noun it modifies.

Absolute construction by the use of the infinitives in -e is found and this absolute phrase precedes the clause with the finite verb. This, being an advl. adjunct, comes in the place where the adv. naturally comes.

The adv. participles are used to express a series of actions succeeding one another without the use of conjunctions -um the conjunctive particle is also used to connect words and sentences. In the only interrogative sentence, the interrogative pronoun 'ēn{ is suffixed to the adj. substantives. There are two imperative sentences wherein the second personal pronoun which is the subject is not expressed. These two sentences are in verse.

There are 5 optative sentences wherein the order is the subject, the enlargement of the verb and the intransitive verb.

There are two negative sentences where negation is expressed by the verb in the negative mood.

There are simple, complex and compound sentences. The word order in complex and compound sentences is not different from that of a simple sentence. But the simple sentence is only one sentence. In the complex sentence, there is a principal clause with one subordinate clause.

In a complex sentence, the internal word-order of

different clauses does not differ from that of a simple sentence, except the different clauses are correlated by means of adverbial participles. Further, the subordinate clauses in a complex sentence come first and the principal clause comes last. The subordinate clauses in the complex sentences in these inscriptions are noun clauses.

The compound sentence is a series of independent simple or complex sentences connected by the conjunctive particle - um.

THE SUBJECT:

The subject precedes the verb. But if the verb is transitive, the object comes in between the subject and the verb.

examples:- (a) with transitive verbs:

1. (KĀNDARBOR) periyā osageyūm aputra kaporudumān viṭṭār
'Kāndarbor) remitted (the fees leviable at) the festivity of attaining puberty) and the duty leviable in the case of a man dying without a son' (5-5).
2. S'āntapana maga Dēvereyage naṣṭappa goṇḍu koṭṭan 'Having brought, Naṣṭappa gave to Dēvereya, son of S'āntapa' (8-29)
3. AVAR svarggāgramān ēridār 'He ascended the high heaven' (25-2).

(b) with intransitive verbs:

1. Alivon pañcamahāpātakan akum 'He who destroys will become guilty of the five great sins.' (1-4).

2. kādu salvōn paramakalyāṇabhāgigaḷ āppōr 'He who protects this shall become the worthy recipient of excellent good fortune' (6-17).

3. Carita S'rīnāmadhēya prabhu muṇin vratagaḷ nōntu sankhyas-
than āydān. 'The lord named Carita S'rī, having observed the
vows of a muni, became the possessor of happiness.' (14-4)

(c) In the following there is no verb:

1. Kittere..... yarā nisidhige 'The tomb (or epitaph) of
Kittere.....ya' (19-2).

2. Devakhantiyarṇnisi(dige) 'The tomb or epitaph of
Dēvakhantiyar' (42-2)

3. ūspasēna cāri..... ya nisidhige 'The tomb or epitaph
of puṣpasēnācāri....." (47-2)

4. Guṇamatiavvegaḷā nisidhige 'The tomb or epitaph of
Guṇamatiavvegaḷ' (55-1)

5. S'rīJinamārggan nītisampannan Sarppa cūlāmaṇi 'Sarppa-
cūlāmaṇi (Crest-jewel among serpents) follower of Jina and
of righteous conduct' (61-1 & 2).

The verb is understood - 'this is'.

(d) 1. In the following the subject comes after the
verb.

Vb. In prose.

1. 'koṭṭār Sēnavarasarum dharmagaraniḡarum' Sēnavarasa and
the dharmakarāṇika (the palace officer in charge of charities)
will (divide and) give' (3-9 & 10)

It is probable that the line is misplaced in the
inscription.

(2) meccen ān 'I do not approve' (37-3).

2. In this verse, a series of advl. trans. past participles is used without the subject coming first.

In Poetry, participles:

The subject comes in the sentence near the finite verb:-

'duritābhūd vṛṣamān kiltu, alare poded ajñānas'aitendramān,
poldu, Uramithyātvapramūḍhasthirataranrpanān, metti
gandhebhamaydān
cārīta S'rīnāmadhēyaprabhu
Sankhyasthan āydān.

'Having uprooted the tree of sin, having smote the mountain of ignorance, having cut asunder the silly but firm king of false doctrine, and having trampled on the five rutting elephants (the five senses), beloved lord of Suravidyā (heavenly learning) named Carita S'rī, [on the hill named kalbappu, praised by the god and sages,] observed the vows of a muni, became the possessor of happiness." (14-).

THE OBJECT:

The object always comes after the subject and precedes the verb or adv. participle in prose:-

1. avar Svarggāgramān ēridār 'He ascended the high heaven.'
(25-2)
2. pegurama Suralōkavibhūti eydidar 'Pegurama attained the splendour of the world of gods' (24-2).
3. aputraka porudumān vittār '(He) remitted the duty leviabale in the case of a man dying without a son' (5-5)

But in poetry, the object may come after the verb.

1. Rājñīmatīgantiyār namagind oltidu yendu ēri giriyan
'Rājñīmatiganti, having said "This is good for us now" and
having ascended the mountain' (43-3)
2. mahānantāmatīgantiyār suralōka sankhyadeḍeyān tām eydi
ildāl manam 'Mahānantā matigantiyar, having reached the abode
of the happiness of the world of gods, sacrificed (her) mind'
(44-4).
3. In (d) 2 above, the participles come after their objects.
4. meccen ān ī dharaniyul iravān 'I ~~donot~~ approve existence
on this earth' (37-3).

THE VERB: Comes last in the sentence in prose:-

1. alivon ēlaneya narakadā pulu akum 'He who destroys will
become a worm in the (lowest) seventh hell' (1-4)
2. avar svarggāgramān ēridār. 'He ascended the high heaven'
(25-4)
3. kāndarbor aputrak porudumān viṭṭār (6-6).
4. Neḍuboreya Pānapa bhaṭārar nōntu muḍippidār 'Pānapabhaṭāra
of Neḍubore, having observed the vows, ended his life' (13-1 & 2)

But in verse also, the verb comes in the end, but
there are exceptions:

In verse

1. perggoravam Samādhi neredon nōnt eydid or siddhiyān.
'The great guru accomplished Samādhi, and having observed the
vow, attained perfection' (21-4)
2. niravadyann ēri svarggam S'ivanilepaḍedān sādhuḡaḷ

pūjyamānan 'The stainless (he) being honoured by the good, attained the happy condition (36-4)

3. meccen ān īdharaniyul iravān 'I do not approve existence on this earth' (37-3)

PARTICIPLES:

Advl. and declinable, take objects, if it be transitive. Here the object precedes the participle.

I. Advl. participle:

Trans: In prose.:-

1. S'ri pōgilli Sēndraka mahārajar nāyarkhaṇḍamū Jelugūr ālgeyān āluttu(m) "While the illustrious pōgilli, the sēndraka mahārāja is administering the nāyarkhaṇḍa and the government of Jelugūr." (5-4)

2. Ālvarasar Guṇasāgarādvitīyanāmādhēyan kadambamaṇḍalaman āluttum 'When Ālvarasa, with the second name of Guṇasāgara, was ruling the kadambamaṇḍala' (62-2 & 3).

3. tapamān keydu 'Having practised penance' (44-1).

In poetry also, the object precedes the verb generally:

1. tan dēham ikki 'having sacrificed his body'

2. ghanammārītṭamān viṭṭu 'Having given up the great misfortunes' (34-1).

3. idān kole 'If any one takes this' (6-15)

4. idān kādu salvōn 'He who preserves this' (6-17).

But, in some verses, probably for adjustment of metrical length, the object comes after the adv. participle.

1. meṭṭi gandhēba maydān 'Having trampled down the five rutting elephants (the five senses)' (14-2)
2. niravadyan ēri svarggam 'The stainless (one) having ascended (to) heaven' (36-2)
3. ērim giriyaṇ 'Having ascended the mountain' (43-3)

II. Declinable Participles (trans.) take objects which preceded the participles.

The declinable participles with gender suffixes > adj. substantives. These take objects which precede them.

1. ~~ṭhitta~~ dharmmamān kādōrā kulam pelcuge 'May the family of the man who preserves (protects) this permanent work of charity prosper' (3-8).
2. idān aliivon pañcamahāpātakan akum 'He who destroys this becomes guilty of the five great sins (1-4).
3. Sāsira kavileyum pārvvarumān konda pañca-mahāpātaka-saṃyuttan akkum 'He will be guilty of the five great sins of having killed 1000 brown cows and brahmins' (6-13 & 14)

SUBSTANTIVES IN APPOSITION:

In prose and verse the substantive in apposition precedes the proper noun:

1. Āneseṭiya aliya Basantakumāra. Basantakumāra, son-in-law of Aneseṭi (8-27).
2. S'āntapana maga Dēvereyage 'To Dēvereya, son of S'āntapa' (8-29).
3. mōniguruvara s'isya koṭṭarada Guṇasēnaguruvar 'Guṇasēnaguruvar of Koṭṭara, the discip̄le of Mōniguruva' (12-2 & 3).

In verse

4. vegūra parama prabhāva riṣiyaṣsarvva jñabhaṭṭārakar
'Sarvvayjñabhaṭṭārakar, a rīṣi or sage of supreme glory of
vēgūr' (15-2)
5. guravam nam mauniyācāriyar 'Mauniyācāriyar, our guru'
(50-1)

But in verse, the substantives in apposition follow the proper noun:

1. māsēnar paramaprabhāvarīṣiyar 'Māsena, the sage of supreme
glory' (25-1)
2. mahādēvan munipungavan 'Mahādeva, the chief of Sages' (35-1)

STRINGS OF TITLES:

1. srivināyāditya Rājās'raya S' rīpr̥thivīvallabha mahārājādhirāja
paramēs'vara bhaṭṭāra (5, 6, & 7-1)

But in

2. S' rīmat prithivīvallabha Maṅgalīsanā 'Of maṅgalīsa, the
favourite, of the world.' (1-1)

Attributives precede the noun they qualify (numerals, cardinal and ordinal) adjectives and nouns are taken as attributives in this connection).

Prose.

1. periya osageyū (5 & 6 - 5).
2. ēlaneya narakadāpulu akum '(he) will become the worm of the
seventh hell' (1-4).

Verse

3. rāgadvēṣatamōmala vyapagatar S'uddhātma Saṃyōddhakar
vēgūra parama-prabhavarīṣiyar sarvvajñabhātṭārakar

'Sarvvajña bhātṭārakar, arīṣi or sage of supreme glory of
vēgūr, free from the dark stain of desire and hatred, a pure-
souled warrior' (15-1 & 2).

4. kare-il, naltapadharṃmadā Sasimati S'rigantiyar 'Sasimati
S'riganti, stainless and of good penance and virtue' (33-2)

Verse. 3. capal-illā, navitūru Saṃghada mahānantāmatīgantiyār
'Mahānantāmatīgantiyar, firm-minded and of the navilūr
saṃgha' (44-2).

Declinable participles, functioning as adjs. precede
the noun they qualify.

Verse

1. bhādrāmāgīda dharmmam 'the (Jaina) faith which had greatly
prospered (which was firmly established) (29-2).

Verse. 2. S'rīsaṃgaṃgaḷa pēḷda SiddhaSamayam tappāde nōntu
'Having observed the vow in consonance with the rules of the
siddhas, enunciated by the Saṃghas. (25-1).

Verse. 3. pēḷda vidhāndindu 'In the prescribed manner' (34-2)

Prose. 4. konda pañcamahāpātakan (5-14).

But when these attributives are used predicatively,
they follow the noun they qualify and precede the verb:

1. ittodān alivon pañcamahāpātakan akum 'He who destroys this
gift becomes guilty of the five great sins' (1-4).

2. ali von ēlaneya narakadā pulu akum (1-4)

3. kolvōrum unvōrum pañca mahāpāta saṃyuttan āgi 'The taker as well as the enjoyer having become guilty of the five great sins' (3-7).

4. idān kādu salvon paramakalyāṇabhāgigaḷ āppōr. He who protects this (charity) shall become the worthy recipients of the most extreme good fortune.' (6-18)

Verse. 5. carita S'rī nāmadhēyaprabhu muninvratagaḷ nōntu Sankhyasthan āydān (14-4).

Verse. 6. Akṣayakīrtti nontu bhaktiyim akṣimaṇakke ramajasuralōkasukakke bhāgi ā(dam) 'Having observed the vow with devotion, Akṣayakīrtti became a participator in the happiness of the gods; delightful to the eye and the mind' (20-4).

Verse. 7. vinayācāra prabhāvan tapadim adhikan candradēvā cāryanāman, niravadyaṇṇēri svarggaṃ (36-2)

Here in 7, two adjs. precede and one adj. follows the noun.

8. kāndarbor adhikāriḡaḷ āge (6-5).

9. gāmiḡarum mukhamāge (6-11)

10. idake kamara vasanta kumāra sākṣi (8-31)

The gen. case of substantives and pronouns precede the nouns like attributives.

1. narakadāpulu (1-4)

2. maṅgaḷi sanā kalmanege 'To the stonehouse of maṅgaḷiṣa (1-1).

3. kilgānēs' varadā dēvara parivariya bhamtamum (3-3)

4. veḍevalliyarā dēvaḍiyum (5-8) 'Also the temple priest of veḍevalli'
5. Banavāsiya, Āneseṭiya aliya the son in law of Āneseṭi of banavāsi (8-27).
6. Agali ya mōniguruvara s'iṣya 'The disciple of moniguruva of Agali' (12-2)
7. nammā kaḷantūranam 'Our (guru) kaḷantura' (21-3)
8. Tarekāḍa, perjediya, modeya kalāpakada guruvaḍigaḷ (The guruvaḍi of Tarekāḍu, of the matter hair, of the Muñjagrass group.' (31-2 & 3)

ADVERBS

Adverbs or case forms of substantives used as adv. adjuncts precede the verb or the participle and are kept as near these as possible.

1. Lakṣaṇa vantar entu enalu 'When those who knew the symptoms were in doubt how' (20-2)
2. (perggoravam) sālāmbālatapōgrad intu naḍadōm 'The great guru walked (practised) thus ^{more} in severe penance' (21-2)
3. int endu 'having said thus' (33-3)
4. valav adu divam pokka 'He entered heaven most certainly.

Nouns in the nom. used as advs. precede the verbs or participles in the same manner:-

Adv. of time:

1. īrelpattarulam okkalta nam keyvon āvittidalli veḷeyāde keduge 'He who practised agriculture for 140 years, let that which he sows rot, without sprouting (6-15).

Adv. of time: 2. mūrutīṅgaḷ nōntu muḍippidar. (19-2)

Adv. of Place: 3. bālāmel, S'ikhimēle sarppadamahādantāgradul
 x salvavol Sālāmbālatapōgrad intu naḍaḍom nūrentu saṁvatsaram
 'He engaged himself for one hundred and eight years in the
 practice of severe penance which was like walking on the sharp
 edge of a sword or on fire, or passing over the great fangs of
 a cobra' (21-1 & 3)

The last one marked with a x is an adv. of time
 coming after the verb - in verse.

The case forms of nouns used in an advl. sense:-

1. nōntu bhaktiyim 'Having observed the vow with devotion'
 (20-3)
2. nontu inbinim 'Having observed correctly (or sweetly)'
 (25-1)

In these verses the instr. case form comes after the
 participle they modify for purposes of metre.

The locative form of substantives, used adverbially,
 precede the verb or the participle:-
 loc.

1. vāraṇās'iyalul konda (5-13) 'Of killing in Varanāśi'
2. tīlthadol nontu 'Having observed the vow on the holy
 Kalbapper' (17-1)
3. Sarppada mahādantāgradul salvavol 'Like passing over the
 great fangs of a cobra' (21-1)
4. S'ailadul 'On the mountain' (34-2)

Dative:

1. dēvarke pūni iruva 'Who have promised to work for God' (1-2)
2. naragakke salge 'May he go into hell' (3-8).
3. eraḍuṁ nālke rāja S'rāvitamage 'Having proclaimed to both the districts or nāḍs' (6-12)
4. Svarggālayakkēridār. 'He ascended (to) the abode of heaven' (33-4)

But in poetry the dative follows the verb in one case:

1. S'rīrūpa līlā dhana vibhava mahārās'igal nillav ārggam
'The large treasures of beauty, pleasure, wealth and power are transient and will not be permanent for any' (37-2)
2. āyusṣaman entu nōḍ enag int endu.
'enage' the dative of 1st person pron. sg. comes after the finite verb nōḍu (33-3)

Skt. lws. used as advs. precede the verb in prose.

1. Sarvvabādhāparihāram bittār 'Gave it free of all taxes and imposts)' (7-4)
 2. Sāsvataṁ eydidān (He obtained permanently) (41-4)
- But in verse, it comes after the verb:-
3. mēṇ sattar avicāram 'And they died undoubtedly (for want of foresight)' (61-10)

Adverbial participles are used as adverbs and they precede the verbs:-

1. nōntu muḍippidar (13-2)
2. ēri svarggam S'ivamile paḍedān sādhuḡaḷ pūjyamānan (36-2)

3. tappāde nōntu inbinin svarggra mānēridān. tappāde (neg. adv. participle) 'correctly'
allāde, the neg. participle of al 'to be fit, to be suitable' is used here in the sense of 'excepting' or 'except'. This allāde comes after the noun in the nom. with its preceding genitive 'dēvāndevana pariṇānam allāde' (3-4) 'Except the attendants of the god of gods.'

Adv. past participles not only express the actions or circumstances of the subject, but also connect the action with the action denoted by the finite verb.

1. guruvaḍigal, nōntu muḍippidar 'Having observed the vow, the Guru, ended his life.'

The observance of the vow is expressed by the adv. pp. nōntu, and the same is connected with the action denoted by the finite verb 'muḍippidar'.

2. kaṭavapra S'ailamaḍalde perggavam samādhī Neredon nontu eydidor siddhiyān (21-3 & 4). 'Having ascended the Kaṭavapra mountain, having observed the vow, he completed samādhī and attained perfection.'

3. Inscription 14. A series of adv. pps. connect the several actions with the finite verb.

II. The infinitive in an absolute construction not only expresses a contemporary action, but also connects a series of actions like an adv. pp.:-

S'rī Vinayāditya Rājas'raya S'ripṛthivī vallabha
mahārājādhirāja paramēs'vara bhaṭāra pṛthivīrājyam keye,

S'riPōgilli Sēndraka mahārājar nāyarkhaṇḍamūṁ Jeḷugūr
āḷgeyān āḷuttu Kāndarbor adhikārigal āge, periyā osageyūṁ
alavaṇavūṁ aputrakaporudumān viṭṭār (5-1 to 6).

THE CONJUNCTION PARTICLES:

I. -ūṁ, -um and -am are suffixed to each of the substantives
or sentences to be connected:-

A. Substantives:

Prose. 1. vaḷḷiggāmeyara dāsaḍiyūṁ Alavaḷḷi yarā Ravicanda
nūṁ, Sorkkagāmuṇḍa rūṁ, Edeyagāmuṇḍarūṁ, molejaramaṇiya
gāmuṇḍarūṁ Nāvaḷḷiyarūṁ; Aṇḍugiyā gamigarūṁ, Nīrilliyā
Sindera gāmigaruṁ mukhavāge (6-7-11, 5-7-11)

Prose. 2. Bhāvagāmuṇḍanu candagāmuṇḍanu, Eḍevolalnāḍu
Banavāsiya nagaramūṁ Sakṣi (8-37 & 38).

3. alivorūṁ alival palcidor manade menevōrūṁ [alival palcidor
manade nenevōrūṁ] alimen end upādē s'am koḍuvōrūṁ pañca
mahāpātaka samynktarappār 62- (8-11)

B. Sentences:

nelanūṁ velege, pārvvarūṁ prajeyūṁ taṇige (6-18, 5-18)

II. ānu suffixed to each of the two nouns expresses the idea
of 'either - or -'

māranānu vōkuliyanu (Either māra or vōkuli)

THE ABSOLUTE CONSTRUCTION:

The infinitive which denotes a contemporary action
gives rise to the abs. construction in the following and it
is replaced in the beginning of the sentence.

1. S'rīvinayāditya RājaS'raya pr̥thivīrājyam̐ keye, S'rī pōgillī
sēndraka mahārājar nāyarkhaṇḍamū Jelugūr ālgeyān aluttu
kāndarbor adhikārigal āge, periyā osageyum asavaṇavum
aputrakaporūdumān viṭṭār (5-3 to 6)
2. S'rīmal citra vāhana pinduvvāle kiḷḷum nāgeṇṇan adhikārigal
āge (3-1 & 2)

Here the subject of each of the infinitives is different.

The absolute construction comes in the middle of the sentence in verse: Māsēnarparamaprabhāva riṣiyar kalvappinā
veṭṭadul, S'rī Saṁ gaṅgaḷa pēlda siddha Samayan tappāde nont
inbinin prāsādāntaramān vicitra kanaka prajvalyadin mikkudān
Sārsirvvar vvara pūje dand uye, avar svarggāgramān ēridār.

Since the subject and the finite verb are far apart the subject is the first and the verb the last, in this verse the pronoun avar is used after the abs. construction.

THE INTERROGATIVE SENTENCE

There is only one example and that in verse, as a subordinate noun clause in a complex sentence.

kaṭṭida Siṁghamen 'keṭṭod ēn emage' emdu biṭṭavol (61-9)

'In the same way as releasing the bound lion, saying 'What is the harm to us'. The interrogative pronoun, ēn 'What' is used to convert the indicative into an interrogative sentence.

IMPERATIVE SENTENCE:

There are two examples in verse:- (a) one is the main clause:

kēloy pin kaṭavapra S'aila maḍaldē nammā kaḷantūranam bālē perggoravam Samādhī neredon (21- 2 & 3).

bālē kēloy 'Oh girl, listen' is the correct prose order.

But in this verse, the imperative 2nd sg. comes first in this line and the vocative comes as the first word in the next line.

(b) The second is an imperative sentence used as a noun clause and as an object of a participle

'āyusṣyaman entu nōḍ enage tām" int endu. nōḍu 'See' is the imper. 2nd sg. masc.

The sentence within quotation marks is used as the object of endu pp. of en - to say.

THE OPTATIVE SENTENCE:

All these sentences maintain the same word-order as an indicative sentence, (but the verb takes the suffix -ge)

These are used to curse and to bless.

Curse:

1. Koṇḍu uṇvōrum pañcamahāpāta kaesamyuktan āgi pūti enva naragakke salge (3-7 & 8) 'May he who takes and enjoys (this) become guilty of the five great sins and go to the hell named pūti'.

2. idān kōḷe okkaltanam keyvon ā vittidalli veḷeyāde keḍuge (5-16).

Blessing

1. ĩnittadharmmamān kādōrā kulam pelu_{ge} (3-8)
2. nelanu_m ve_{le}ge, prajeyu_m ta_{ni}ge (5-18) May the earth also be fruitful, may both the Brahmans and the people enjoy satisfaction.

NEGATIVE SENTENCE:

These two sentences are in verse. The order of words is not the same as that in prose:-

1. pirigu_m S' rīrūpalīlā dhanavibhava mahārās' iga_l nillav ārgga_m endu (37-2)
2. meccen ān ōdharaniyu_l iravān endu (37-3)

In these the finite verb comes first and the subject comes next, probably for the needs of metre. In 1. there are two finite verbs of which one comes before, and the other comes after, the subject.

SIMPLE, COMPLEX AND COMPOUND SENTENCES:

The Complex sentence: As already stated, the word order in complex and compound sentences does not differ very much in prose. But the complex or compound sentence is a series of independent clauses, while the simple sentence is only one sentence. In a complex sentence. The different clauses are correlated by means of adverbial participles; the subordinate clauses come first and the principal clause comes last.

The subordinate clauses in these inscriptions are noun clauses

1. kēloy pin ka_{ta} vāpra S' aila_m a_{da}ldē nammā ka_{la}ntūranam

bālē perggoravam samādhi neredon nōntu eydidor siddhiyān (21-3 & 4). 'O girl, hear of him of Kaḷantūr, who having ascended the holy mountain of Kaṭavapra, the great guru accomplished Samādhi, and having observed the vow, attained perfection'

2. Sasimati S'rīgantiyar vvandu mēl arid 'āyusṣyaman entu noḍ enage tān int' endu kaḷ vappinuḷ torad ā rādhane nōntu tīrtthagirimēl svarggālayakker ēridār (33-3 & 4).

3. 'Suracāpāmbōle vidyullategaḷa teravol maṇjuvol tōribegam pirigum S'rīrūpalilā dhana- vibhava mahāsās'igaḷ nillav ārggam, paramārttham meccen ān idharaṇiyuḷ iravān' endu nandasēna pravara munivaran dēvalōkakke sandān.

4. 'valv ad arid inn enage' endu Suralōkamahā vibhavasthanan ādam. (40-4)

5. Rājñīmatīgantiyār 'namag ind olt id' yendu ēri giriyaṇ svarggālayam ēridār (43-3 & 4).

6. Raṭṭidasimghaman 'kēṭṭodēn emage' endu biṭṭavōl kalige viparītaṅg ahitarkkaḷ kēṭṭar (61-9 & 10).

The Compound Sentence.

As already stated, the compound sentence is a series of independent simple or complex sentences, often connected by the conjunctive particle -um. The word-order in a compound sentence in prose does not differ from that of the simple sentence.

Two or more simple sentences:

1. koṇḍu uṇvōrum pañcamahāpātakasamyuktan āgi pūti enva
naragakke salge īnitta dharmmamān kādōrā kulam pelcuge
(two sentences) (3 - 7 & 8).

2. nelanum velege pārvvarum prajeyum taṇige (5-18)

3. adām alivōrum alival palcidōr manade nene vōrum alimen
endu upādēs'am koḍu vōrum pañcamahāpatakasamyuktar appar
dēvadaṇḍadinde erī veppaḍuvōrum appār rājadaṇḍa mun
eydappaḍuvār (three sentences) (62-8 to 13).

"Those who ruin that, or whisper its ruin, or think it in
the mind, or advise others to ruin it, are guilty of the
five great sins, and incur the punishment of the gods and
also the punishment of the king."

P A R T I I

P A R T I I

THE TEXT OF INSCRIPTIONS

of

6th. and 7th. centuries

I. Ant. X. Page 60. 578 A.D. Bādāmi Ins.

1. svasti Śrīmat prithivivallabha Maṅgalīsanā
2. kalmanege ittodu Laṅgigēsaramdēvarke pūni-iruva
3. mālaⁱkārargge arddha-vīsadi ittodān = alivon
4. pañcamahāpākan = akum ēlaneyā narakadā pulu akum

-
1. māla (fleet)

About 640 A.D.E.C. VII. Sk. 10.

1. svasti ^{ṛī} Śānādito agrahāra
2. Pōlekēsīarasara.....
3. māḍisidadēgula..... ryyagaḷarddha.....
4. ^{ṭṭ}isanīl.....

(not intelligible further)

About 675. A.D.

E.C. VI. Kp. 37.

1. svasti ^{1.}Śrīmat Citravāhana pinduvvāle I (Ponbuccāle)
 2. ^{2.}Kiḷḷum Nāgeṇṇan adhikārigalāge I (Kiḷgānēs' varadā
 3. devara parivariya(e) bhaṁtamum kaviliyapālum eltum.....
 4. dēvāndēvana pariḷjanam allāde pelanorvanārumuṇḍo meṇḍukam
 5. int unṇōrum ^{3.}uṇiya ^{4.}koḍuvōnum Dēvedittiyerindum ^{5.}śāerindum
 6. abharam etti āyetie kolṇōrum mūvetmūrā ^{6.}misel miḍeyum
 7. pogevōgi kolṇorum koṇḍu unṇōrum I pañcamahapataka saṁyutta
 8. nāgi pūti enva naragakke salge I ī nitta dharmmamān
- kāḍōrā kulam pelcuge II
9. polipu-kolḷiyum aramanetānada bhagamum
 10. acca kammettiye ^{7.}ki ^{8.}koṭṭār Sēnavarasarum dharmmagara
 11. ṇigarum idān perānōrvan kolṇōnum koḍuvōnum pañca-
 12. mahāpātakan akkum II -

-
1. "ponbuccāle" (Rice: E.C.VI. Transliteration p.178)
 2. ~~Kiḷḷam~~ (ibid p.178)
 3. intunṇārūm (ibid p.178)
 4. uṇiya (ibid p.178)
 5. mūvettūrā (ibid p.178)
 6. saṁyuktan (ibid p.178)
 7. arccakam mentiyeki (ibid p.178)
 8. koṭṭa (ibid p.178)

About 680 A.D.Sa. 79.

1. svasti Śrī vikramā.
2. ditya bhaṭāraka.....
3. Āṇḍugōḷi vaḷiyarādili.....
4. ḷigaḷge koṭṭa bhūmi vivaralke.....
5. bhu..... thara uṇḍadu a
6. kottū sarva.
7.naḷidoppaṇcamahā
8.saṃyuktar appar avāra
9. dōsa.....

About 685 A.D.

E.C. VII. Sk. 154

1. svasti Śrī Vinayāditya Rājāsraya Śrī prthi-
2. vī vallabha mahārājādhirāja paramēśvara bha-
3. tara prthivī rājyamkeye śrī Pogillisendraka-
4. mahārājarnāyarkhaṇḍa mun̄ Jēlugūrālgeyān ālu -
5. ttu Kāndarbor adhikārigal āge, periyā osageyum a-
6. lavanavum aputraka porudumān viṭṭār Vaḷḷirggāmeyara
7. dāsadiyum Amaliyara dēvadiyum Vedevalḷiyarā
8. dēvadiyum Alām vaḷḷiyarā Ravicandanum Sokka Gamuṇḍa-
9. rum Edeyagāmuṇḍarum Moleūrā maṇiya Gāmu-
10. ṇḍarum Nāvalḷiyarum Aṇḍugiyā gāmigarum nīrilli -
11. yā Sinderā gāmigarum mukhamāge
eradam-Nālke rā-
12. jaśrāvitamāge prasādam keydūr idān ali -
13. von Vāraṇāśiyaḷuḷ E.C. VII. Sk. 154
sāsira kavileyum pārvva -
14. rummān konda pañcamahapātakasamyu -
15. tan akkum idān koḷe īrelpattaruḷam okkaltanam
16. keyvon ā vittidalli veḷeyāde keḍuge.
17. idān kādu Salvon paramakalyāṇa bhāgigal ā-
18. ppōr Nelanum veḷege ā pārvvarum prajeyum taṇige(ge)

E.I. XIX p.143.

About 685 A.D.

Balagāmve Inscription

1. svasti śrī^Vṇayāditya-Rājā-śraya śrīprīthi-
2. vī-vallabha-mahārājādhirāja-paramēśvara-bha-
3. lārar = prīthivi-rājyam-keye I śn pōgilli-sēndraka-
4. mahārājar = nāyarkhaṇḍamū

Jedugūr = algeyān = āl

5. ttu Kāndarbor = adhikārigal = āge pēriyā osageyum a-
6. lavānavum aputraka-pokulumānvīṭār = Valliggāmeyara
7. dāsadiyum Amaliyara dēvadiyum = Vēdevaḷḷiyarā
8. dēvadiyum Alavaḷḷiyarā Ravicandamum Sorkka-gāmuṇḍa-
9. rūm Edeya-gāmuṇḍarūm Mplejarāmaṇiya-gāmu-
10. muṇḍarūm Nāvaḷḷiyarūm Aṇḍugiyā Gāmigarūm Nīrilli-
11. yā Sinderā gāmigarūm mukhavāge eraḍum-nālke rā-
12. jaśrāvitam-age prasādam keydār II idān = ali -
13. von = Vāraṇāśivadul = sāsira kavileyum pārvva -
14. rumān = konda pañca mahāpātakasāmyu -
15. khan = akkum I idān = kole īr-el^ppattaruḷam okkaltanam -
16. keyvon = ā vittidalli veḷeyāde keḍuge I
17. idān = kādu Salvon - parama-kalyāṇatīrttha(īm)gal - ā I
18. ppār I Nelanum veḷege pārvvaru(īm) prajeyum taṇige I

1. Svasti Vinayādityasatyāśraya-śrī-
2. prīthivīvallabhar mahārājādhirāja -
3. paramēśvara bhaṭṭārakar Kodakaṇiya
4. mahājanakke sarvvabādhāparihāra biṭṭe
5. ā mūva dēvapadam āge amōga -
6. avicāra^{1.}nālkene vāgarā Erevedī-
7. gaḷā suputra..... lā mādi biḍisidā-
8. ru sesthe ān alidon pañca-mahā
9. pātaka saṃyuktān^{2.} akku śrī pālarāma.....
10. re karuṭṭ^{3.} bīranuggi^{4.} gōsigarum sanda^{5.} gō.
11. liyarā adi Adiarasar kkāmōji^{6.} ra
12. siganu murukanuṇḍuu a kaṭṭigavillike
13. santu enebaru inta śala..... a Munda
14. candraśūryyam-uṅga alidōna
15. pañcamahāpātakan akkun.

-
1. avicāram (Rice: Transliteration E.C. VIII. P.5)
 2. mnakku (Rice - ibid)
 3. bīrav uggi (Rice - ibid)
 4. Adiarasa (Rice - ibid)
 5. kāmōḍēra (Rice - ibid)
 6. gaviluke (ibid)

692 A.D.

Sb. 571

The first 26 lines are in Sanskrit.

27. Banavāsiya Āneseṭiya aḷiya Basantakumara Eḍevo-
 28. lalanāḍa Salevugeya koṭṭa Sāsanaṃ padedum Sāntapana
 29. maga Dēvereyage Naṣṭappa Goṇḍu koṭṭan adu Maṇānu^{1.} Vo-
 30. kuḷiyānu koḍaṃgeyānu poragāgale Salevugeya^{2.}
 31. bhāgakam kamara vasantakumāra idake sakṣi
 32-35. Sanskrit ślōkas
 35. mahā-
 36. Sāndhi vigrahika śnRāmapuṇyavallabhēna likhitamidam
 Sāsanaṃ
 37. Bhavagāmuṇḍanu, Candagāmuṇḍanu Eḍevolalnāḍu Banavāsi-
 38. ya Nāgaramum Sakṣi..... danasara ūligam nikēvaṭu koṭam

1. Maṇānu (Rice, Transliteration P.176, E.C.VIII)
 Plate^A shows sakki.
 2. sakki (Rice - ibid)

About 700 A.D.E.C. II. 5.

śrī Tīrtthada = goravaḍigaḷ = nō.....

About 700 A.D.E.C. II. 6.

śrī ūḷikkal = goravaḍigaḷ = nōntu.....dār

About 700 A.D.E.C. II. 7.

1. śrī perumālu - guruvaḍigaḷā = śiṣya Dhaṇṇe-
2. kuttāreviguravi.....ḍippidār.

About 700 A.D.E.C. II. 8.

1. śrī Agaliya = mōni -
2. Guravara = śiṣya = Kōṭṭarada = Gu-
3. Masēnaguravar = nōntu = muḍippidār

About 700 A.D.E.C. II. 9.

1. śrī Neḍuboreya = pānapa-
2. bhaṭārar = nnōntu = muḍippidār.

About 700 A.D.E.C. II. 12

1. Śrī duritābhūdvṛṣamān kīl̥t alare poded ajñānaśailēndramān
pol
 2. d̥ uramithyātva-pramūḍha-sthiratarā nṛpanān meṭṭi
gandhēbhamaydān
 3. Sura-vidyā-vallabhēndrāssura-vara-munibhi-stutyakal̥bappināmēl
 4. carita Śrī nāmadhēyaprabhu Munin vratagaḷ nōntu
Saukhyasthan āydān
-

About 700 A.D.E.C. II. 13

1. Rāgadvēṣatamōmalavyapagatarśśuddhātma-samyōddhakar
 2. Vēgūrā paramaprabhāvariṣṭiyarssayvva-jñā-bhaṭṭārakar
 3. Gādēva..... na..... d̥ita..... ntabbu.....
lagra d̥ol
 4. Śrī kīrṇṇā malapuṣpa..... rsvarggāgramān ēridār.
-

1. Rāgadvēṣa (Rice: Transliteration E.C. II. p.3)

About 700 A.D.E.C. II. 17.

.....gaḷnōntu muḍippidar.

E.C. II. 18.

svasti Śrī Jambunāygir tīl̥thadol̥ nōntu muḍippidar

About 700 A.D.E.C. II.19.

1. svasti ^{ṛi}Śābhaṇṭāraka Thitṭagapānadā tammaḍigala śiṣyar
2. ~~k~~ittire..... yarā nisidhige -

T

About 700 A.D.E.C. II.20.

1. Ade yarenāda Cittūra Mōniguruvaḍigala Śiṣittiyar
2. Nāgamatigantiya~~te~~ mūrutiṅgaḷ nōntu muḍippidar

About 700 A.D.E.C. II.21.

1. dakṣiṇabhāgadā madure uym initāva.....śāpade pāvumuṭṭidon
2. lakṣaṇavantar ent enalū uraga..... gī mahā parūtaduḷ
3. Akṣayakīrtti tuntakada vārdhhiya mēladu nōntu bhaktiyim
4. akṣimaṇakke ramya Suralōka sukakke bhāgi ā.....
5. ~~p~~allavācari likitaṁ

About 700 A.D.E.C. II. 22.

1. Śā^{ṛi} bālāmēl śikhimēle sarppada mahādantāgraduḷ salvavōl
2. Sālāmbālatapōgrad intu naḍaḍom Nūreṇṭu Samvatsaram
3. kēloy pin kaṭavapraSailamaḍaldē Nammā Kaḷantūranam
4. bālē perggoravam Samādhi Nereḍon Nōnt eydid or ssiddhiyān

About 700 A.D.E.C. II. 24.

1. Srī Kittūrā veḷmādadā Dharmma SēnaGuruvaḍigalā Śiṣyar
 2. Bāladēva guruvaḍigal Sanyāsanam Nōntu muḍippidār
-

About 700 A.D.E.C. II. 25.

1. Srī Malanūra paṭṭini guruvaḍigalā śiṣyar ugrasēna
 2. Guruvaḍigal ondu-tiṅgal Sanyāsanam nōntu muḍippidār
-

About 700 A.D.E.C. II. 26.

1.yaruḷḷ aripīṭhad iḷdon ān
 2.tārikumāraṣin arccikeyye tām
 3. sthira d aral intu pegurama suralōka-vibhūti eydidār
-

About 700 A.D.E.C. II. 27.

1. Srī māsēnar pparamaprabhāvarīṣiyar kkal vappinā veṭṭadul,
Srī Saṅgaṅgaḷa pēlda siddhasamayam tappāde nōnt
imbinim
 2. prāsādāntaramān Vicitrakanakaprajvalyadin Mikkudān
Sāsirvvar, vvarapūjedand uye avar svarggāgramān
ēridār.
-

About 700 A.D.E.C. II. 28.

1. Svasti, Srī Inaṅgūrā Mellagavāsa Guravar
2. Kalbappa beṭṭam mēl kālamkeydār.

About 700 A.D.E.C. II. 29.

1. svasti Śrī Guṇabhūṣitam ādi ulādagdērisidā nisidige
 2. saddhamma-Gurusantānān saṁdavigagaṇatānayan
 3. gīritaladā mēlati..... sthalamān tīradāṇamā kelege Neladī
mānadā
 4. Saddhammadā Gēli Sasānadi patān
-

About 700 A.D.E.C. II. 30.

Śrī..... mmaḍigaḷ nōntu kālamkeydār

About 700 A.D.E.C. II. 31.

1. Śrī Bhadravāhu sa Candra-Guṇtamunīndra Yugmadin oppe val
 2. Bhadrāmāg ida dharmmam anduvalikke vand inis alkaḷō
 3. vidrumādhara Sāntisēna munīśan ākkie velgoḷa
 4. adrimēl aśanādi viṭṭ apunarbhakk ere āgi.....
-

About 700 A.D.E.C. II. 32.

Śrīveṭṭede Gūravāḍigaḷ māṇakkar ssingāṇandi Guruvāḍigaḷ nōntu
kālamkeydār.

About 700 A.D.E.C. II. 33.

1. Śrī Kālāvirgguravāḍigaḷa
2. Śiṣyar Tarekāḍa perjeḍiya
3. modeya kalāpakada gura
4. vāḍigaḷḷ irppattondu divasaṁ
5. Sanyāsanam Nōntu muḍippidār

About 700 A.D.E.C. II. 34.

1. Śrī Rṣabhasēna Guruvāḍi gaḷa Siṣyar Nāgasēna-guruvāḍigaḷ
 2. Sanyāsana-vidhiintu mudippidār Nāgasenam anagham
Guṇādhikam
 3. Nāganāyakajitārimaṇḍalam rājapūjyam amala-Śriyāmpudamī
 4. Kāmadam hatamadam namāmyaham
-

33.

About 700 A.D.E.C. II. 76

siddham.

1. Nered āda vrata-Śīla-nonpigunadiṁ svādhāya sampattinim
 2. kare-ilnaltapa-dharmnadā Sasimati Śrī ganti yar vvandu mēl
 3. arid āyusyam^{1.}en^{1.} entu nōdenage tān int endu kalvappinuḷ
 4. torad ārādhane nōntu tīrtthagirimēl svarggālayakk ēridār
-

1. Rice E.C.II. Transliteration P.39 - āyusyaman.

34.

About 700 A.D.E.C. II. 77.siddham

1. Śrī gati-Cēṣṭā-Viraham - Subhāmgade Ghanammā riṭṭa mān
viṭṭu val
2. yatiyam pēlda vidhāndindu toradē kal bappinā Sailaduḷ
3. prathitār tthappade nōnta nisthita yas'āsvāyuh pramā....yak
4. sthitidēhā Kamalōpamaṅga-subhamum svarillōkadim ms' citam

About 700 A.D.E.C. II. 80.

1. Mahādēvan munipu(n)gavann adarppi kaḷup es'ddapam
 2. Mahātavan maraṇam appe tanagā.....kamu kaṇḍe
 3. Mahāgīma.....gale salisi satyā.....nav inti
 4. Mahātavad ontu male - mēl valav adu divam pokka.
-

About 700 A.D.E.C. II. 84.

1. Svasti, S'rī,
 anavadyan Nadiraṣṭraduḷḷe prathitayas'ō.....ndakān vandu...
 lām
 vinayacāra prabhāvan tapadinn adhikan candra dēvacāryya Nāman
 2. Udita S'rī kaḷ vappinuḷḷē riṣigiris'ilemēl nōntu tandēham
 ikki
 niravadyann ēri Svarggam Sivanilepadeḍān sādhuḡaḷ pūjya-
 mānan
-

About 700 A.D.E.C. II. 88.

1. suracāpambōle vidyullategaḷa teraḷtōl māṃjuvōl tōri bēgam
 2. pirigum S'rī rūpalilā dhana vibhava mahārās'igaḷ nillav
 ārggam
 3. paramārttham meccen ān ī-dharam yuḷ iravān endu sanyāsanam-
 1. ge
 4. ydāru satvan nandisēna pravara munivaran dēvalōkakke
 Sandān
-

1. yd- Rice puts yd- to the previous line.

About 700 A.D.E.C. II. 91.

1. Dallaga pēl dayvan
2. pāla.....

About 700 A.D.E.C. II. 92.

39.

1. Svasti Kolāttursamghadi
2. viS' ōkabhaṭā rara Nisidhige

About 700 A.D.E.C. II. 93.

40.

1. Eḍepare gī-haḍe keydu tapamsayyamamān kolāttūrasamgha....
2. vaḍe kored intu vālvad arid inn enag endu Samādhi-kūḍi-ē
3. eḍeviḍiyal kavaḍim kaṭavapravam ēriye nilladan andhan
4. paḍegam olippa..... nd ī Suralōka mahāvibhavasthanan
1.
ādam

1. Rice puts m for m in the last syllable

40a.

About 700 A.D.E.C. II. 94.

S'rīmad Gowḍa dēvara pāda.

41.

About 700 A.D.E.C. II. 95.

1.Ca Sādhu-gra.....ra dhīran Natasaṃyatātman
Indranandi ācāryy.....
2.me.....rmma āmedda....ntūr id erppa pravalāntari..
bhāvyaman varppin
3.ṇḍe.....ddi mōham agald i-val-viṣa-yamgaḷan
ātma-vas'a-kkramav idu kaṭa.....sthitārādhītā...
4. Vimu.....S'varar i..... nana..... Vēndra rājyavibhūti sāsvatam
eydidān.

About 700 A.D.E.C. II. 96.

1. svasti s' rīkoḷattūra
1.
2. saṃghadā Deva....

khantiyar nnisi.....

1. Rice gives saṃghadā

About 700 A.D.E.C. II. 97.

1. Nimilūrā Sirisaṃghad Ajigaṇadā Rājñī matīgantiyār
2. amalam Naltada S' iladiṃ guṇadin ā-mikkē ttamar mmīḷedor
3. namag ind olt idu yendu ēri giriyaṇ sanyāsanam yōgadoḷ
1.
4. namo-cint-ayduṣe mantramaṇ mari.....e svarggālayam
ēridār.

1. Rice gives ayduṣe. E.C.II. Transliteration p.42.

About 700 A.D.E.C. II. 98.

S' rī.

1. tapamān dvādas' adā vidhānamukhadin keyd onduṭā dhātrimēl
2. capal-ill-aā-ṇavilura Saṃghada Mahānantāmtīgantiyār
3. vipulas' rī-kaṭa Vapranalgiriya mēl nōnt omdu sammarggedin
1.
4. Upamīlyā suralōka Saukhyā deḍeyān tām eydi ildāl manam.

1. Upamillā gives better meaning.

About 700 A.D.E.C. II. 99.

1. S'rī tanage Mrtyuvaravān aride p̄ertvāṇa vams'adon
2. svasti kālanig ēk asude.....ppina rājya vīvatīn
3. ghā.....ka..... modasu..... to matākacci nī-
4. dhānama..... sura.....gagatiyul nelekondan

1. Rice writes "svasti" after "s'rī" in the first line

(E.C. Transliteration p.42, No..99.)

About 700 A.D.E.C. II. 102.

1. jannal ṇavilūr anēkaguṇadā s'rī saṅgha...du....
2.menal tilakam.....s'rī.....rācāryyara
3.bhimānam eyde torad endō rāgasaukhyāgati
4.dad oṃdu pañcapadadē dōṣam nirāsam.....

About 700 A.D.E.C. II. 103.

1. svasti s'rīmat ṇavilūr saṅghada pu-
2. ṣpasēnācārī..... ya nisidhige

About 700 A.D.E.C. II. 104.

s'rī Dēvācāryya.....nisidhige.

About 700 A.D.E.C. II. 105.

1. S'rī āṅgādi nāman anēkam Guṇakīrtt id entān
1.
2. tuṅgōccabhakti vas'adin toradilli dēham
3. poṅgolvicitragirikūṭamayam Kucēlam.

1. tuṅgōcca - Rice has -mā- in transliteration.

50.

About 700 A.D.E.C. II. 106.

svasti s'rī.

1. Navilūrā s'rī-saṁghadulle guravam nam Maⁿⁱayācāriyar
2. avarā siṣyar aninditār guṇami....vṛṣabhanandī-munī -
3. bhava-vij Jaina-Sumārggadulle Naḍad oṁd^{1.} ārāḍhanāyogadin
4. avarum Sādhisi svarggalōka Sukhaci ttammādhigaḷ.

1. Rice "ond-"

51.

About 700 A.D.E.C. II. 107.

1. S'rī vand anurāgadin eradu granthe gaḷa kkramad ari sāila..
1.
2. vandanu mārggadinē timirā vidhiye Navilūra^{1.} Saṁ.....
3. cendade buddhiya hāraman il.....tiyum.... ya māvi-abbegaḷ^{2.}
4.lippi nal surara Saukhyaman im oḍagaṇḍar^{2.} aṭṭamum

1. "Navilchara" (Kan¹ version) Rice.
2. "oḍagaṇḍar" (Rice) Transliteration p.44.

About 700 A.D.E.C. II. 108.

1. S'ri anavaratan Nālampi bhṛta Sayyamam ente viccheyam
2. vanadol ayōgya..... nakkum adi..... gaḷo.....
3. manavam ikkuta..... radi..... nōntu samādhi kūḍidom.
4. anupama divy appadu suralōka mārggadol idar inbinim
5. Mayūraggrāmaesaṁghasya Saundaryā Āryyanāmikā II
6. Kaṭapragiri S'aīlēca sadhitasya samādhitaḥ

Rice has [m]-apadu.

About 700 A.D.E.C. II. 109.

1. S'ri Mēghanandi muṁtān ṇamilūr vvara- Saṁghadā
2.tōrtthadi siddhiyān
3.da.....
4.

About 700 A.D.E.C. II. 111.

1. S'ri sa..... nā.....negarteyagum sed ene-vaḍesi dal
2. mugiva.....nōntum mevola.....tapamam.....
3.ni.....pautra nandimunipa.....
4.māryyana.....yu.....l mālō tala idaruḷ nōntu
siddhisthan ādam

About 700 A.D.E.C. II. 112.

S'ri ṇavilūr - Saṁghadā Guṇamatiavvegālā nisidhige -
S'ri ṇavilūr - Saṁghadā Guṇamatiavvegālā nisidhige -

About 700 A.D.E.C. II. 113.

1. tanage Mr̥tyuvaravān ar̥id̥ endu Supaṇḍitan.
 2. anēka-s'īla-guṇamālegaḷin sagid oppidon
 3. vinaya-Dēva Sēna -Nāma-mahā-muni nōntupin
 4. in adar̥ il̥du pal̥i taṅkade t̃ān divam ēridān
-

About 700 A.D.E.C. II. 114.

1. S'rī S'u Ḡhānvita- S'rī Namilūra saṅghadā prabhāvatī.....
 2. prabhākhyamī-parvvatadul̥ḷe nōntu tām svabhāvasaunda-
ryyakarāṅgasādhīpar
 3. Grāmē mayūra-Saṅghēsyā Āryyikā Damitāmatī
 4. Kaṭvapragirimadhyasthā Sādhitā ca samādhitā.
-

About 700 A.D.E.C. II. 115:.

1. Anēka S'īla-guṇad̥ oppidor̥ intu lek̥kisadum
 2. Nenegend̥ oru Mum̥yīm̥ dal̥^{l.} tapaccale nōntu tām
 3. tamage mr̥tyuvaravān ar̥idam̥ S'rīpur̥ttiya.....
-

1. Rice - "yinda"

About 700 A.D.E.C. II. 116.

1. ī - pūjyā.....lamān sarēti varadōr ēlnūrvvaram lakṣyam
 2. S'rī pūrānvaya Gandha Varṃma namita - S'rī saṅghadā puṇyadī
 3. san-paurā.....nidērivalagham.....rīs'ilātala...
 4.mānneradupa.....ī
-

About 700 A.D.E.C. II. 445.

1. S'rī jīnamārggan nīti -
 2. sampannan Sarppa-cūlāmaṇi
-

Tattukōṭi Inscription I.A. X. 61.

1. Kappe-Arabhaṭṭan s'isṭajana priyan
2. kaṣṭajanavarjitan kaliyugaviparītan II -
3. varan-tējasvino mṛittyur na tu mānāvakhaṇḍanam -
4. Mṛittyuḥ tatksaṇikō du ḥkham mānabhaṁgam dinēdinē II -
5. Sādhuḥ Sādhu mādhuryange Mādhuryam bādhippa
6. kalige kaliyuga viparītan madhavayītan peran alla II
7. oḷḷitta keyvōr ār pollaḍum adaraṁte ballittu kalige
8. viparītā purākṛtam illi saṁdhikkum adu ḡaṁdu
9. kaṭṭida Siṁghaman keṭṭodēn¹ emag emdu biṭṭavōl kalige vi
10. paṭitūṁg ahitarkkaḷ keṭṭar mēṇ Sattar avicāram II

1. keṭṭodēn (Fleet. I.A. X. p.61)

E.C. VI. Kp.38.

1. svasti S'rīmatu Āluarasar
2. Guṇasāgarādvitīyanāmadheyam
3. Kadamīḥa maṇḍalaman āluttuṁ Āluara-
4. Saruṁ Mahādēviyaruṁ Citravāha naruṁ
5. Kunda-varuṁmarasam mudimegeye Kilgā-
6. Na dēvake ellamān Sarva parihāram
7. biṭṭa modalin anittōr^{1.} ittante biṭṭa
8. adān alivōruṁ alival palcidōr
9. manade nenevōruṁ alimen end upādē-
10. S'am koḍuvōruṁ pañcamahāpataka
11. Sāmyuktarappār^{2.} dēvadaṇḍadind erive-
12. ppaduvōruṁ āppār rājadāṇḍa-
13. muṁ eydeppaḍu-vār
14. ī mūvettumūr^{3.} Adēvējanam mēlam īmari-
15. yādeyan alivor^{4.} oḷaran kage^{5.} mēn
16. sagemenal^{6.} entō bheḷḷi-kambar^{7.} enam^{8.}
17. goṭṭu kondār.

-
1. ittorān (E.C. VI. Transliteration p.179)
 2. appor (ibid)
 3. mūvettumūru (ibid)
 4. ankāge (ibid)
 5. mēn-sage (ibid)
 6. moṇag- (ibid)
 7. kammar (ibid)
 8. ēnam (ibid)

A.D. 700

E.C. VI. Kp.39.

1. svasti S'rī S āntarasā^{1.}
2. prithuvī-rājyaduḥa kige (ge).....
3. br.....inge besageyvalli marali
4. baṭaringe koṭār dhōṇe Gūḍalā naraḍi
5. ilḍu koṭār yipaḍuy torevarum
6. sampege^{1.} sarvva-pariham^{2.} Unṇurum
7. Gōmaṇṇa koṭṭa idal.....
8. Ka.....rigange
9.mēgulā.....
10. nedōru pātakan akkum
11. koṭṭu
12. darange svasti
13. pūrvva-mariyā
14. deyā kammārara
15. pās'upata-mariyā -
16. deyā ullad alla
17. ettikolvōn pañcama-
18. nā- pātakan akku a-^{3.}
19. nt-ī-koṭṭa Galḍeyuma.....^{4.}
20. reyumān alivōr
21. dēgulamān alidōr apār

-
1. sampige (E.C. VI. Transliteration, p.179)
 2. sarvvaparihāra (ibid)
 3. akkum (ibid)
 4. alevōn (ibid)

22. idān alidōr pūti enva na-
23. ragakke salvōr mūru -
24. dēgulamān alidō -
 1. 2.
25. r-apār - a du mura.
26.ra
-

1. apōr
2. aydu (E.C. VII. Transliteration, p.179)
-

1. svasti s'rī Sāntarasā
2.thuvī-rājyaduḷa kelga 1.
3. Caṭarīnge Caṣageyvalli.
4. lo.....kkalūṁ ildu kām̐ba
5. kammarar āluva.....
6. sarvva-parihāra koṭṭār
 2.
7.na koluvōrūṁ idē vā
 3.
8. libhigamā.
9. alivōr pattupōna.
-

1. kilga (Rice E.C. VII. Transliteration
2.ṇa (ibid. p.179)
3. Chigamā left out in transliteration)
-

About 700 A.D.Sc. 411.

1. svasti sṛī
2. vijayā
3. dītyabhaṭāra.....
4. prithivīrājya-
5. ngeye ^{1.}aripa-
6. ~~mar~~ar arasa-
7. ntaḷi kumari
8. yāle mū.....
9. vvanā.....
10. ḷe kallukṣarā.....
11. nan koṭṭan ke.....
12.s'āla.....
13. kaḷu kere pūdōm.....
14. ḷi mattalu
15. kanyādāna
16. ara- ^{2.}maṇṭama
17. aggi.....algaḷ.
18. okkalū, ka.....manka.....
19. amirā.....do lāge
20.ttaḷta dharma.
21. siri pā.....
22.vahā.
23. maḍidom.

-
1. From ~~Arp~~amariar line 6 to 13 kere, the transliteration is different from the Kan. version.
 2. aramaṇṭame. This inscription as given in the Kan. verse materially differs from the English transliteration given on E.C. VIII. Transliteration p.148. much meaning cannot be made out of either.

P A R T III

A. THE INDEX

THE INDEX

(The first number in brackets indicates the inscription and the second, the line).

a.

akkum (3-12; 5-15; 6-15; 7-9 & 15; 52-2; 63-10 & 18) - will become. fut. 3 sg. m. of ā(gu) - to become. Other form: akum (1-4); adv. pp. āgi (29-2); pp. āda (41-3); past 3. sg. m. āydān (14-4); other form of āydān - ādam (40-4; 54-4); fut. p. appa (52-4); fut. 3 pl. m. & f. āppār (6-18); āppōr (5-17); other forms: appār (62-11) appar (4-8); apār (63-21); adv. pp. causative ākki e (T. caus. pp. ākki) N.K. caus. pp. āgisi; inf. āge (3-2; 5-5 & 11; 6-5 & 11). Another form of the inf.: āgale (for āgalu) (8-30). T. ā, āk, āgu, M. āgu; Tu-āgu - to become Te. agunu, avunu - will become.

Akṣayakīrtti (20-3) S. pr. m. sg. nom. slw.

akṣīmanakke (20-4) to the eye and the mind. slw: maṇa- s. n.

sg. dat. see ranyasuralōka sukakke (20-4).

agaldū (41-3) having separated. adv. pp. of agal - to separate (intr.)

aggi.....algaḷ (65-17)?

agrahāra... (2-1) land or village assigned to Brahmins for their maintenance.

aṅgādinā.....n (49-1)?

accakammattiyeki (3-10)? slw. s. n. sg.? areekam menki yeki. (Rice) ?

ajñānas'ailēndramān (14-1) the mountain of ignorance. slw.

°Sailēndra-; s. n. sg. acc.

aḍaldē (21-3) having ascended. adv. pp. of aḍa - to ascend +

ē (particle of emphasis T. aṭar - to be close to; m.

aṭal - closing with; Te. aḍaru t- be fit. ^{replaced in n.k. by hatti.}

Aṇḍugiyā (5-10) S. pr. N. Sg. gen. of Aṇḍugi (a village) ^{cf. Andu "going near" Andu "to come for protection"}

atisthālamān (27-3) s. lw. ṣthala - s. n. sg. acc. - like that

adaramte (61-7) ^{like that} adv. (adara stem. pron. n. gen.) amte - adv.

p. of tr. an - to speak.

adarppi (35-1) having reproved. Probably adv. pp. of ~~adarppu~~

to reprove. cf. adarppu - S. trembling; adapu - to

reprove. T. adampu - to rebuke. Te. adapu - warning, fear.

adān (62-8) - it. Pron. 3rd. sg. n. acc. nom. adu (8-29; 46-4;

40-2; 61-8) gen. adara- in adaramte (35-1).

adi (7-11) ?

adi.....gaḷo.....(52-2)?

adu (8-29; 40-2, 46-4; 61-8) it. pron. 3. sg. nom. T. atu,

M. adu. Tel. adi, acc. adān, gen. adara in adaramte.

Adeyarenāda (19-1) - of Adeyarenādu: s. pr. sg. gen. See I. Ant.

VIII, 168.

adrimeḷ (29-4) - on the top of the mountain slw. adri- adv.

(cf. mēl - the top).

adhikan (36-2) great. slw. adhika - adj. s. m. sg. nom.

adhikārigaḷ (3-2, 5-5; 6-5) -officers. slw. °kāri- s.m. pl. nom.

ankage (62-15) - to the punishment tatsama - anke s. n. sg.

ḍaṭ. (Kittel's Dict. Preface^p XV.)

Anantāmatīgantiyār (44-2) s. pr. f. pl. (hon.) nom. ganti -

other forms. khanti (42-2). kanti (ganti) ganti Skt.

gantrī - a wandering nun.

anavadyan (36-1) faultless; slw. avadya- adj. s. m. sg. nom.
 aninditār (50-2) - irreproachable. slw. anindita- adj. s. m.
 pl. (hon.)

andhan (40-3) slw. andha- adj. s. m. sg. nom.

anādīto.....(2-1) ? slw. incomplete phrase.

anupamadiṣya (52-4) - incomparable & divine. slw. divya- adjs.
 n. sg. nom. B.L. Rice puts in -m- between divya and appa-
 the next word.

anēkam (49-1) slw. probably an adj. qualifying guṇa- ?

anēkaguṇadā (46-1) - of many good qualities- slw. guṇa- s. n.
 sg. gen.

anēkaguṇa s'īladi (58-1) - by many qualities & virtues.

slw. s'īla - s. n. sg. loc. (meaning instr.) cf.

anēkas'īlaguṇamālegalin (56-2).

anēka s'īlaguṇamālegalin (56-2) - by garlands of good qualities
 and virtues. slw. māle- s. n. sg. instr.

antu (63-19) adv. in that manner. cf. andu - then.

anduvalikke (29-2) adv. - afterwards. andu - then; valikka -
 after. N.K. ābalika. T. anru - then.

appa (52-4) - that will be. ft. p. of intr. āgu - to become.

O.K. appa > apa M.K. > aha M.K. replaced by N.K.

āguva; see akkum

apunarbhavakke (29-4) - to the cessation of birth. slw.

°bhava-. S. n. sg. dat.

aputrakaporudumān (5-6) - the property of those dying without
 heirs. slw. aputraka-. s. n. sg. acc. with the
 conjunctive particle -um before the acc. ending. cf.

porulumān (6-6), T. poruḷ - money, wealth; M. poruḷ - what belongs to one. N.K. poruḷu - essence.

aputraka porulumān (6-6) - same as aputraka-porudumān (5-6)

appar (4-8) - will become. vb. ft. 3. pl. of āgu - to become

O.K. āppār, appār, apār; appar > apar M.K. appar, appār
ahar-u. replaced in N.K. by agu-v-ar-u. (See āgi)

apār (63-21) same as appar.

appār (62-11, 12) same as appar.

appe (35-2) - it embracing. inf. of tr. appu - to embrace.

apōr (63-25) same as appar.

abharam (3-6) probably - that weight or the burden. Probably

ābharam or ā bhāram slw. ābhara- or bhāra- s. n. sg. acc.

in meaning, nom. in form.

amalam (43-2) - pure. slw. amala- adj. n. sg. inst. in

meaning, nom; in form.

Amaliyara (5-7; 6-7) - of the people of the village, Amali.

s. pr. m. pl. gen.

amirā.....dol (65-19)? S. (numeral)?

amōghavicāra..... (7-6)?

ayōgy.....n (52-2)?

aydu mura.....ra (63-25; 26)? five three?

aydān (14-2) - five. (numeral) N. acc. pl. T. eindu, añju, M.

añju; Tel. eidu; Tu. eidu.

ayvan (38-1) ?

ara-maṇṭama (65-16) - an alms-shed. slw. maṇḍapa- T. aram -

virtue, charity, dharma; K. ara - dharma. cf. aramane -

King's house (r and not r). cf. aravanti-ge.

aramane-tāṇada (3-9) - of the palace office. slw. tāṇa <
sthāna; aramane - king's house; a palace. T. aras'am -
king; T. aranmanai - a palace; Te. arasu. M. aracan.
Tu. arasu.

aral (24-3) - a flower. S. N. sg. nom. later inscriptions:
alar. T. alar - a blown flower, M. alar - a flower.

Tel. alaru - a flower, Tu. aralu - a flower. ^{for l. cf. Sm. 28.}
^{Cp. T. m. Viral,}
^{Te. V. rēlu.}

aridu (40-2) - difficult, impossible. adj. n. sg. probably
from ari - to cut off. T. aridu - difficult; rareness.

Te. aridi - rare. cf. aridu.

aripīṭhadi (24-1) - in the seat of honour. slw. pīṭha - s. n.
sg. loc.

arcikeyye (24-2) - when he worshipped. slw. arc. - to worship
or arcā - worship. inf. of key - to do, with archā,
-i of arci-^{probably} due to the analogy of arc-isu. T. arcikka;
Tel. arcinēu.

arddhavīśadi (1-3) - at the rate of half a vīśa. slw. vīśa-
s. N. sg. loc. vīśa from vīś'a - 1/16 of a pana (a bin)
(pkt.)
T. vīś'am; Te. vīśamu; M. vīś'am; (a rice corn's weight
of gold or 1/16 of a pana); Tu vīśa. See vīśa.

aridam (58-3) - he knew. vb. past. 3. sg. m. of ari - to know.
Nk. aridanu. adv. pp. aridu (33-3; 45-1; 53-1) T.
arindān - he knew; M. ari - to know; Te. eru(n)gu to
know; Tel.

aridu (33-3; 45-1; 53-1) - having known or recognised, adv. pp.
of ari - to know. cf. ari - to cut off. T. arindu;
Tel. erungi. See. aridam.

aruḷam (5-15; 6-15) - years. ^{for} slw. spr varṣa s. n. sg. nom.

meaning adverbial. varṣa > varuṣa > aruḷa. T. varuṣam - a year.

alare (14-1) - rejoicing. inf. of alar - to rejoice. to expand. T. alar - to rejoice. Te. alaru.

Alamvaḷḷiyarā (5-8) - of the people of the village of Alamvaḷḷi s. pr. m. pl. gen. T. paḷḷi - a settlement, a village. m. paḷḷi; Te. palli, palle; Tu. haḷḷi. N.K. haḷḷi Skt. pallī (fem.) - a small village, a settlement of wild tribes. lw. in skt? see Alavaḷḷiyarā

alavaṇavum (5-6, 6-5) - a tax (rice) Fleet thinks it to be ḡupanam - sixpanam. Probably it means 'ālavanaṁ' or 'ālamvaṇaṁ'. - the tax on the āla or banyan tree. or ālavanaṁ - the tax on a sugar cane mill. Also called gaṇadere and āledere in some inscriptions. āle- is also written as -āla- cf. toradu (33-4) and naḍadu (50-3), the roots are tore and naḍe respectively. Dr. Buhler suggests that ālavana may stand for ālapana, marāṭhi ālāp - a funeral lament, singing the praises of the dead, denoting some domestic ceremony. But ālevana or ālavana seems to be more satisfactory. (āledere 2nd III. Sr. 105. See Hindu

s. n. sg. nom. + um (conjunctive particle) ^{Adm. Descriptions p. 340. tax on Sugar Cane Mill. = 60 panams.}

Alavaḷḷiyarā (6-8) - of the people of the village of Alavaḷḷi. s. n. pl. gen. see Alamvaḷḷiyarā (5-8).

alla (61-6, 63-16) - is not. neg. pr. participle of intr.

al - to be fit. neg. adv. pp. allāḍe (3-4). for allāḍe;

T. al, alla - no, not; M. alla - no, not.

allāḍe (3-4) - except. neg. adv. pp. of al - to be fit, used in the sense of allāḍe; ḍ is a mistake for d. N.K.
allade. See alla.

alli (63-3, 64-3) - (when he did.) a locative post-position.
See besageyva (63-3).

avar (25-2) - he pron. s. pl. (hon.) m. nom. subject of ēridār;
gen. avarā; nom. with -um, avarum. T. avar, M. avar,
Tel. vāru.

avarā (50-2), - of his. pron. 3. pl. (hon.) gen. See avar.

avarum (50-4) - he also. pron. 3. pl. (hon. nom. + um (the
conjunctive particle) See avar.

avāra.....dōsa..... (4-(?

avicāram (b.1-10) - without foresight. Fleet translates it as
'without doubt'. slw. avicāra- s. n. sg. nom. adverbial
in meaning.

as'anādi (viṭṭu) (29-4) - food and other things. slw. ādi-.

s. n. sg. nom. in form. acc. in meaning, object of viṭṭu.

asantaḷi (65-7) ? dying.)

alival (62-8) - to ruin. inf. of purpose of ali - to destroy.

T. & M. ali - to destroy, alimen - vb. ft. l. sg.;

alidon - adj. s. sg. alidor - adj. s. pl. from alida -

pp; alivon - adj. s. sg. from aliva - ff. p. alivor - adj.

s. pl. from aliva alivōr um - adj. s. pl. um.

alimen (62-9) - I will destroy. vb. ft. l. sg. m. of ali - to
destroy. See alival.

alidon (7-8, 14) - the destroyer. adj. s. m. sg. from alida -

pp. of ali. See alival. cf. alittōn. EC. IV.Hg.87, 780 AD

E.C.IV. Gu.88.

alidōr (4-7; 63-21, 22, 24) - the destroyers, adj. s. m. p.
noun. see alidon.

alivōn (1-3, 5-12, 6-5, 63-20) - the destroyer. adj. s. sg.m
from aliva - fut. p.

alivōr (62-15, 64-9) - the destroyers, adj. s. m. pl. from
aliva. See alivon.

alivorūm (62-8) - adj. s. m. pl. noun + um. See alivor.

alkalō (29-2) (the dharma) becoming weak. inf. of alku -
to lose lustre, used in the sense of alkalu, at the end
of a line in verse. cf. ali and alkalo. T. ali - to be
corrupted, wasted.

aliya (8-27) - son-in-law. s. m. sg. nom.

ahitarkkaḷ (61-10) - the enemies. slw. ahita- s. m. pl. nom.
(-ar & -kaḷ) - two pluralising particles) - cf.:

1. amarakāminiyarkaḷol. E.C. VII. H1. 38, (1192);

2. rājarkaḷumanilīsidam E.I. XIII. p.41 (1112);

3. mūnūrvarkaḷol E.C. V. Hassan, 79 (1183); 4. a'araṇāyāta

rkaḷam (I. Ant. XIV. p.15 (1123); 5. surakanyeyarkaḷam,

E.C. VII. H1. 35 (1187) and 51 (1195)

ā.

ā (5-16; 5-18; 6-16; 7-14; 43-2) - that. adj. denoting
remoteness, being a substitute for 'adu' - it.

ā.....(20-4)?

-a.....kamukaṇḍe (35-2) Kaṇḍe ? I saw?

ākki-ē (29-3) - having caused it to become. adv. pp. of āgu-

to become with ē for emphasis. N.K. āgisis Tamil form
is ākki (Tiruvacakam; 2-35, 5-101, 103; 15-23) See akkum

āgale (8-30) - if it becomes. inf. of āgu - to become.

āgalu e. See akkum.

āgi.....(29-4)?

āge (3-2; 5-5, 11; 6-5, 11; 7-5) - when.....became.

accakammattiyeki (3-10)? adv. pp. of āgu e. See akkum.

Ājigapadā (43-1) - of the Ājigaṇa. slw. gaṇa-. s. n. sg. gen.

The Jain community was divided into groups or saṃghas.

Each saṃgha was subdivided into 'gaṇas'. Each gaṇa was

further sub-divided into 'gacchas' and the gacchas were

again sub-divided into 'baḷis'. The Nāmīlūrsaṃgha had

Ājigaṇa as one of its sub-divisions. cf. s'rimūlasaṃ-

ghadadēśigaṇada pustakagacchada s'rī Divākaranamdi-

siddhantadēvara. E.C. Iv. yd. 24 and 26, cf. E.C. II.69, 134.

ācāri - see (pallavacāri, maunim yācāriyar.

āṭṭamū (51-4) - the topmost apartment on the roof.

āṭṭa - a tower or an apartment. āṭa - speaking sound.

Probably āṭṭa for āṭṭa s. n. sg. acc. + um.

ātmavas'akramavu (41-3) - method of controlling one's self.

s. n. sg. nom. slw. krama-

āda (33-1) - that had become. pp. of āgu - to become, used as

a participial adj. T. āna, Tel. ayina. See akkum.

ādam (40-4; 54-4) - became. past. 3. sg. m. of āgu - to

become. See akkum.

Ādiarasarkkāmojīra (7-11) ? ōja - a teacher. N.K. ōjī - a

carpenter.

ādiulāḍagdērisidā (27-1) - 9

ādhipar (57-2) - the head or the chief. s. m. pl. (hon.)

nom. slw. ādhīpa. ādhīpar is chosen for the needs of metre.

ān.....(7-8 and 24-1) - ? *probably Svāshyavān - the prophets.*
S. n. sg. acc.

ām (37-3, 49-1) - I. pron. 1 per sg. nom. obl. base. en used

as gen. (33-3). dat. sg. ebage. dat. pl. emage. gen. pl.

emma, nammā T. nān, yān, m. yān, nān, Tel. nēnu, N.K. nān

Ānasetiya (8-27) - Ānasetis. S. pr. m. sg. gen. slw. seti <

s'rēṣṭhin - head of merchant guild. In Kan. - a merchant.

āppār (6-18) - shall become: ft. 3. pl. of āgu. T. āvār.

See akkum.

āppōr (5-17) - shall become. Ft. 3. pl. of āgu. See akkum

ām (41-4) I ?

āmikkottamar (43-2) - surpassingly most excellent. adj. s. f.

pl. (hon.) nom. from mikka - pp. of mīgu - to surpass

slw. uttama-.

āyusyama (33-3) - the length of my life. s. n. sg. acc. slw.

āyusya-.

āyeti-e (3-6) - produce (?) s. n. sg. acc. probably Slw. from

āyatikā - offspring, hope, expectation. Kittel gives

āyalike - generosity, grandeur, the state of being noble

or worthy.

āydān (14-4) - became. past. 3 sg. m. of āgu - to become.

See akkum. N.K. ādan-u.

ār (61-2) who inter. pron. s. m. pl. nom. āru-m dat. argg-am

N.K. yār-u. T. ār, yār, Tel. evaru, ēru. Tu. ēru.
inter. adj. āva.

ārādhaneṇōntu (33-4) - observing the vow of Sanyasana. Slw.

ārādhane - worship, service. Sanyasana - death by

starvation. See sanyasana.

ārādhānāyōgadin (50-3) - by the religious vow of sanyasana.

"samādhimārādhayitum" E.C.II. 2. Slw. °yōga-

See (1) Tattvārtha sutra IX. 19-20. (2) Outlines of Jainism, pp. 38, 56, 95, (3) Jainism p.41.

ārum (3-4) other persons (no other person) inter. pron. m. pl. + um. See ār.

ārggam (37-2) to everyone (all) int. pron. m. pl. dat.

am (conjunctive particle)
Alavalliyarā (5-5) of the people? Alavalli. S.m.pl. gen. *probably from Alavali - a barayana tree.*
āva..... (20 - 1) ? *Probably inter-adj. āva.*

āvittidalli (5-16; 6-16) - wherever he sows. adj. s. n. sg.
loc. from vittida - pp. of vittu - to sow. O.K. vittu -
to sow, a seed N.K. bittu (to sow), bitta (a seed)
replaced by bīja. *by the educated classes.* T. vittu, vitu, vire. m. vite, vire;
Tel. vittu, vittana - a seed.

Aluarasar (62-1) - proper name. s. pr. m. pl. (hon). nom. See E.C.I

Aluarasar-um (62-3) do. do. with -um.

See E.C. VI. Intro p.5; Alu, Alva, Alupa, Alava. See SKB p.309

āluttu (5-4; 6-4) - administering pr. adv. p. of āl - to rule.

āluttum (62-3) adv. p. with -um; āle (3-1; 65-8) - inf.

ālgeyā (5-4) - vbal noun. *gen* ālgeyān (6-4) vbal. noun.

gen; āluva - ft. p. T. M. Tu. āl - to rule; Te ēlu - to rule.

āluttum (6-1; 62-3) pr. adv. p. of āl - to rule. See āluttu.

āle (3-1; 65-8) - while..... was ruling. inf. of āl - to rule

ālgeyā (5-4) - of the government. S. n. sg. gen. from āl -

to rule, to govern. acc. ālgeyān

ālgeyān (6-4) - the government. s. n. sg. acc. from āl - to rule.

I.

ikki (36-3) - having abandoned. adv. pp. of ikku - to abandon;
to lay down. O.K. irku. N.K. ikku; adv. pr. p. ikkuta
(52-3) T. irakku - to let down, to put. Tu. ikku - to
abandon.

ikkuta (52-3) - abandoning. adv. pr. p. of ikku. - to put down,
to abandon. see ikki.

ittante (62-7) - in the same condition as it was given. itta -
pp. of ī - to give ante from annute an - to say, used
as an adv. of manner; ^{cf. adarante} T. īnda (pp.) Te. iccina (pp.)

ittodān (1-3) - the gift that has been made. adj. s. n. sg.
acc. from itta - pp. of ī - to give; Nom. ittodu (1-2);
adv. ittante (62-7) T. īnta (pp. of ī - to give);
Te. iccina - pp. of ī - to give.

ittodu (1-2) - the gift. adj. s. n. sg. nom. from ittudu
itta - pp. of ī.

ittorān (62-7) - those that give. adj. s. m. sg. acc. from
< itta - pp. of ī - to give.

id (41-2) ?

ida.....(63-7) ?

ida (29-2) - that was. participial adj. qualifying dharmmamān
from idda - that was. pp. of ir - to be. O.K. irda.
T. M. iru - to be. T. irunda - pp. of iru. ft. p. iruva
(1-2)

idake (8-31) - to this. proximate dem. pron. n. sg. dat. from
~~idake~~ < idarke; nom. idu (41-3); acc. idān (5-12; 15, 17)
loc. idarūl. (54-4); with -ē, idē (64-7) T. idarku.
Tel. dīniki. Nom. T. idu. m. idu. Tel. idi.

idaru (54-4) - in this, here. proximate dem. pron. n. sg. loc.

idān (3-11, 5-12, 15, 17; 6-12, 15, 17, 63-22) proximate dem.

pron. n. s. acc.

idu (41-3; 43-3) - this. proximate dem. pron. n. sg. nom.

49-3)

See idake (8-31)

idē (64-7) - this same. idu + ē. idu + ē - particle of emphasis

in (40-2) - further, hereafter. adv. of time meaning 'from this

time onwards'. N.K. innu. T. ini - henceforth. innam,

inum - still; M. innu - henceforth; Tel. imka.

Inuṅgūrā (26-1) - of Inaṅgūr. s. pr. n. sg. gen. (a village)

inadarildu (56-4) probably (1) in-adari-ldu when it means

trembling still more: then in - still adari - adv. pp.

of adar; (2) inadar the sweet man (s. m. pl. nom.) in

apposition to 'Muni' but here r is difficult to explain.

i..... nana..... rēndra rājyavibhūti (41-4) the glory of
Sund. adar - to tremble

the King of Gods?

insu (29-2) - a little, this much. s. and dem. pron. n. sg.

used as an adv. another form initu. Tel imta - this much.

inta (7-13) ? *intaha?*

intu (3-5; 24-3; 33-3; 35-3; 58-1) - Thus. adv. modifying

eydidār.

indu (43-3) - to-day, adv. probably from the proximate

demonstrative pronominal base. T. inu, m. innu.

Indranandiācāryya (41-1) s. pr. m. sg. ?

imbinin (25-1) sweetly, from impu - sweetness; charm. s. n. sg.

inst. used in an adverbial sense. T. inu, impu -

delight, pleasure. M. inu - pleasure. Te. impu, imu,

impu - pleasure. Sweetness; Tu. impu - pleasantness, N.B.

-in-in.

inbinim (52-4) - with charm or sweetness. same as imbinin
(25-1)

iravān (37-3) - existence. s. n. sg. acc. from verbal noun

iravu iru - to be. T. iruppu, iravu - being;

M. iravu.

iruva (1-2) - that has been ft. p. of iru - to be. O.K. irppa.

M.K. iruva. iha. N.K. iruva. Vb. noun - iravān. acc

irāppattondudivasam (31-4) - for 21 days. Slw. divasa-. S. n.
sg. nom. used adverbially.

illi (49-2, 61-8) - here. adv. of place, probably the loc. of
the proximate demon. pronominal base.

ivalviṣuyamgaḷam (41-3) - these points or topics. Slw. viṣaya-
s. n. pl. acc. ival - pro. ivel-.

ildar (52-4) - abandoned, sacrificed. past 3. pl. of transitive
il - to pull, to abandon, to become sapless. M. k. īl (īr)
N. k. ele. past. 3 sg. f. ildāl; adv. ppl. ildu. adj.
s. M. sg; ildōn. T. il - to lose, to sacrifice.

cf nālaḍiyār 9, 10, 199, 251, 277, 287, 336. M. il.

Te. īducu - to pull.

ildāl (44-4) - abandoned. past. 3. sg. f. of il t- abandon,
to lose. to sacrifice.

ildu (56-4; 63-5; 64-4) adv. pp. of il - to abandon.

ildōn (24-1) - abandoned. adj. s. m. sg. nom from ilda -
pp. of il to abandon, to sacrifice.

ī (3-8; 35-3; 37-3; 40-1; 40-4; 50-3; 57-2; 59-1; 62-14;
63-19) - proximate dem. adj. substitute of idu - this -
see ā. Tel. ī - this (or these)

ītan (61-6) - this man, dem. pron. m. sg. (hon.) nom. Te.

ītaḍu. probably ī + tāt - this self (speaker) or

ī + tan - this of mine.

īreḷpattarūḷam (5-15; 6-15) - for twice seventy years (140 years). Slw. arūḷa- varuṣa- s. n. sg. nom. used adverbially. T. īrēḷ - 14; T. varuṣam - a year.

ivatin (45-2) ? *ivathina - of today; or Iva highā... ?*

u.

Ugrasēnaguruvadigaḷ (23-2) s. pr. m. pl. (hon.) nom. Slw. guru-
uṇiye (3-5) - to be enjoyed. inf. of un - to eat. uṇḍo.

adj. s. uṇṇūrum; uṇvōrum. M. pl. T. & M. uṇ - to eat.
uṇḍadu (4-5) that which was eaten.

uṇḍo (3)4 ? *Endon endukuri ?*

uṇṇūrum (63-6) - ^{Here that} ~~to be~~ enjoyed. adj. s. m. pl. nom. + um

uṇva, fut. p. of uṇ - to eat.

uṇvōrum (3-5, 7) - those who enjoy this. adj. s. m. & f. pl.
nom.

from uṇva. See uṇṇūrum

uditas' rīkaḷvappinullē (36-3) - at the celebrated kaḷvappu;

Slw. udita s' rīkaḷvappu- s. n. sg. loc. + e for emphasis.

upamīlyāsiralōkasankhyada (44-4) - of matchless happiness of

the world of gods. Slw. °saṅkhyā- s. n. sg. gen.

upamīlyā is probably for upamillā. cf. apal illā.

upādēs'am (62-9) - advice. s. n. sg. acc. in meaning nom. in

form. Object of koḍuvōrum

um (5-9, 6-9) - also ūm, N. K. ū. T. um. Te. ū; Tu. ū.

uye (25-2) - when conveyed. inf. of uy - to convey, to carry.

N.K. oy - to carry.

uraga.....gī (20-2) a snake.....?

uramithyātva pramūḍhasthiratara nr̥panān (14-2) - the silly but firm king of false doctrine. Slw. °nr̥pa- S. m. sg. acc.

urusattvaṇ (37-4) - the strong minded. Slw. sattva- adj.

s. m. sg. nom.

ulladu (63-16) that which has or possesses ?

ū.

-ūṁ (6-9 & 10) - also. ^{and} form. -um. N.K. ū.

ūḷigam̐ (8-38) - service. s. n. sg. nom.

T. ūḷiyam - service due to deity, obligation of a slave to his master. M. ūḷiyam - service. Te. ūḷigamu - service. Tu. ūḷiga- - service. Why ḷ and not ḷ?

R̥ṣabhasēnahuruvaḍigala (32-1) - S. pr. m. pl. (hon.) gen. Slw. guru-.

e.

Eḍeparege (40-1). Name of a place. S. N. sg. dative.

eḍeyān (44-4). their state; the abode. s. n. sg. acc. from idu - to place. T. iṭam - a place, M. iṭam - a place, Te. eḍa - place. Tu. iḍa, iḍe - a place.

eḍeviḍiyal (40-3) - to get to the abode. inf. of eḍeviḍi

(eḍe piḍi) - eḍe - a place + piḍi - to hold. T. piḍi - to hold. M. piḍi, Te piḍi - a handful. Tu. piḍi - a hold.

Eḍevolalnāḍa (8-28) - in Eḍevolalnāḍ. s. n. sg. gen. of nāḍu - a kingdom, from naḍu - to plant, to cultivate;

polal - a city; Te. prōlu, polu - a city, T. nā⁺ṭu - a country. M. nāṭu - country. Tu. nāḍu, nāḍ - a district.
nom. eḍevolalnāḍu (8-37)

Eḍevolalnāḍu (8-37) - Eḍevolalnāḍu also. -um is suffixed to the last of the words so connected - nagaramum, s. n. sg.
nom. um -

etti (3-6) - having removed. adv. pp. of ettu - to lift, to raise; adj. s. ettikolvōn (63-17) from fut. p. ettikolva. T. ērru, eṭu - to lift, to raise, ērru - to transport. M. ērru - to throw, as with a sling. Te. ettu - to lift. Tu. ettu - to lift.

ettikolvōn (63-17) - he who takes. adj. s. m. sg. from ettikolva fut. of ettikol - to lift and take.

Eḍeyagāmūṇḍarum (5-9, 6-9) - s. pr. m. pl. (hon.) nom um.

(Eḍeya - of the chest ^{probably} (ede) hr̥daya > herdea > erde > eḍe cf. erdeyolage E.C. V. A.K. 102, 1100. Te. eḍe, eḍade,

yāde Chest. Tu. eḍe - chest. T. neñcu. M. neñṇu - chest possibly eḍe < erde < herde - Skt. hr̥daya. (KSS.328)

O.K. Gāmūṇḍa > Gāvūṇḍa > gavūḍa, N.K. gaūḍa - the headman of a village, or chief officer. T. kaūṇḍar - life-takers, kavāṇḍar - scoundrels, a caste.

Te. gaūṇḍu - a toddy sellers, men of farmer's caste.

Tu. gaūḍe - the chief officer of a village; a good caste of peasants. T. kaūṇḍikar - workers in skins as shoemakers

Skt. kaūṇṭikah - one whose business is to catch birds &c. in traps; one who sells the flesh of birds, animals etc.

a butcher; a poacher. ^{man} ~~māi~~. gāmvadā, probably - gāma
 unda - the enjoyer of the village. gāvmunda seems to be
 a contamination between the earlier kaunṭar and the later
 gaundā. In N.K. gauda is used also in the sense of an
 idiot and a fool. It comes from kaunṭa, kaunṭa
 possible < kunta - a lance, or kavamai - a sling.
 It may be a lw. ~~from~~ Pkt. gāmauda, gāmaūda - the head of the
 village; gamaḍa - a small village (prākṛta s'abda
 mahārṇava p. 367) cf. gāvundaramaga, E.C. VII. Sh.24.

(970 A.D.) edda..... ntūr (41-2)

en (33-3) - my pron. 1 pers. sg. gen. see ān. obl. base used
 as gen. cf. tēn.

enage (33-3; 40-2) - for me. pron. 1. pers. sg. dative. pl.
 emage, N.K. namage, T. enakku.

enebaru (7-13) - how many persons: s. m. pl. from the int.
 pron. ēn - what ^{how many} + var cf. sāsirvvar; ēlnūrvvaram.

enalū (20-2) - when they also said. inf. of en - to say.

ū for um ūm (see adv. pp. emdu; yendu. fut. p. enva.

T. en - to say. Te. enu, anu - to say. N.K. an and en -
 to say.

enangeṭṭu (62-17) will inflict (?) adv. pp. of -koḍu - to give
 See koṭṭa.

entu (20-2) how (he will fare) inter. adv. of manner. replaced
 in N.K. by hēge. T. erru. - like what. Te. eṭlu - how.
 Tu. emca - how. Probably from the inter. pronominal base.

entu (33-3; 49-1) - how much. inter. adj. denoting length or
 quantity, qualifies 'āyusyamēn'. T. ettanai - how many,
 how much.

M. erra - how much. Te emta - how much.

ente (52-1) ? *ente? ente + e?*

ento (62-46) inter. adj. of quantity?

emdu (33-3; 37-3; 40-2; 58-2; 61-9; 62-9) having said. adv.pp.
of en - to speak; ft. p. - enva. T. enru, erru - having
said; M. enra, Te. eni, ani. Tu. entruni - to say fully.
See yendu.

endu (56-1) - when? inter. adv. of time. T. enru - when?

Te. endu - in which place.

enva (3-8; 63-22) - called. ft. p. of en - to say. See emdu.

endō (46-3) - long ago. inter. adv. of time. cf. endu - adv.
of time.

emage (61-9) to us. pron. 1. pers. pl. dative. cf. s.g. enage &
en.

eydappaḍuvār (62-13) - will be taken to . fut. passive 3 pl.

of eydappaḍu < eydalpaḍu - to be taken to, from eydu -
to get, to go to. Also aydu; adv. pp. eydi (44-4);
past. 3 sg. m. eydidān; past. 3. pl. m. eydidār; adg. s.
pl. eydidōr, inf. eyde. T. eydu - to approach, to obtain.
M. eydu - to get, to obtain, Tel. eyidu, eydu - to get,
to follow.

eydi (44-4) - having attained. adv. pp. of eydu - to get, to
go to. See eydappaḍuvār.

eydidān (41-4) past. 3. sg. m. of eydu - to go, to get. See
eydi.

eydidār (24-3) - did attain Past 3. pl. (hon.) m. of eydu.
See eydi.

eydidōr - those that attained (?) adjs. m. pl. (hon.) of eydu. (21-4)

or past. 3. m. pl. (hon.) See eydi.

eyde (46-3) inf. of eydu - to go to, to get. See eydi.

eraḍumnalke (5-11, 6-11) (Rice. of both the nāḍs; Fleet.

Upon two districts). To both the countries. S. n. sg.

dat. (pl. in meaning) nalke < nāḍu + ke. N.K. nāḍige.

cf. eraḍumkeladol, E.I. XV. p.87, 1960.

Erevedigalā (7-6) - of Erevedī, s. m. pl. (hon.) gen.

erddapam (35-1) vb. pr. 3. sg. m. of el - to rise, to get up.

O.K. el dapam erddapam eddapam (M.K.) N.K. ēluttāne.

erppa (41-2) 2 Probably pp. of ir - to be. or e + pp a?

eriveppaḍuvōrum (62-11) - those that will be affected adversely

adjs. passive of eriveppaḍu - to be affected adversely.

Tel. eravu - loan. eruvu - dried dung, suffering in sun-

shine; kan. erī - to pierce with a weapon.

ere (29-4) - lord. s. m. sg. nom. T. irai - lord, greatness.

m. irā - lord. other kan. form ereya - lord.

ellamān (62-6) - all. s. n. and pron. sg. acc. probably from

eru - to be full? T. & M. ellām - all. Te. ellaru - all.

Tu. erku - to be full.

eltum.....(3-3) bullock? also? If so < il - to pull.

ē.

ēkasude.....ppina (45-2)

ēn (61-9) - what. int. pron. n. sg. nom. T. ēn, m. ē - what.

Tel. ēmi, N.K. ēnu.

ēri (36-4; 43-3) - having ascended. adv. pp. of ēru - to ascend; past 3. sg. m. ēridān; past 3. m. pl. (hon.) ēridār (15-4; 25-4; 33-4; 43-4). adv. pp. with -e: ēriye. T. ēru - to ascend adv. pp. erī. M. ēruga - to ascend; Te. ēru - to lift. Tu. ērūni - to ascend.

ēridān (56-4) ascended. past 3. sg. m. of ēru. See ēri.

ēridār (15-4; 25-2; 33-4; 43-4) ascended. past 3. pl. (hon.) m. of ēru. See ēri.

ēriye (40-3) - only by having ascended. adv. pp. of ēru e.

ērisidā (27-1) that was placed. pp. of ērisu - to cause to be raised < ērū - to ascend. Tu. ērāvum - to set up.

ēlaneya (1-4) - the seventh. Numeral adj. n. sg. gen. from ēlu. - seven + aneya. N.K. ēlaneya. T. ēlām - the seventh. M. ēlu - seven. Te. ēdu. Tu. ēlu.

ēlnūrvvaram (59-1) - the seven hundred men. s. m. pl. acc. T. ēlnūru - 700.

okkalū (65-18)? a plough of black soil (Rice). (1) inf. of okku - to tread out corn. (2) s. n. sg. thrashing corn. a farm, a farmer.

okkaltanam (5-15, 6-15). farming, husbandry, agriculture. s. n. sg. acc. N. K. okkaltana, from okkal - tenancy, a tenant from okku - to tread out corn.

ontu (35-4) having winnowed in penance. adv. pp. of one - to winnow. onedu ontu, ontu.

oḍagaundar (51-4) - reached. vb. past. 3rd pl. (hon.) indic. masc.

omdu (44-3; 46-4; 50-3) - a certain, an unusual - num. adj.

n. sg. T. onru; M. onna - one, Te. onḍu - one;

Tu. onji - one.

Cf. Vandanu (29-2)

- ondutā (44-1) having practised. adv. pr.p. of ondu - to unite.
to get, to use, to experience. T. onru - to unite;
Te. onaru - to unite; Tu. - ondāvum - to gather, to join.
ondutiṅgaḷ (23-2) - for one month. s. n. sg. nom. adv. in
meaning. See ondu - one; tiṅgaḷ - the moon; a month.
from tigaḷ - to shine; brilliance. Te. Nele - moonlight.
Tu. tiṅgolū - the moon, a month.
- oppidon (56-2) - he who was shining with. adj. s. m. sg. nom.
from oppida - pp. of oppu - to be beautiful, to agree
with; adj. s. m. pl. (hon.) oppidor; inf. oppe.
T. oppu - to agree with; Tel. oppu - to agree to;
Tu. oppiyumi - to agree to.
- oppidor (58-1) adj. s. pl. (f.) mom. see oppidon. ?
- oppe (29-1) shedding lustre. inf. from oppu. See oppidon.
- orumuṁyindaḷ (58-2) S. f. sg. (nom. ?) orumuni - one sage.
- orvan (3-4) - one (man.) s. m. sg. nom. from numeral or v(v)
an. M.K. orvan, orban, obban-u; N.K. obban-u; T. oruvan;
Tel. okaḍu, okaruḍu - one man.
- osageyūm (5-5; 6-5) the festival dues; dues of a joyful
occasion; from ose - to be delighted. Osage - a gift.
a tax. Te. osagu - to give. T. odavi - a gift.
T. uja, ujar, uyar - to be lifted up, to be glad.
T. uvagai, ōgai - joy. \ osage - recording of news,
proclamation. osage - dues for the installation of an
inscription (?) osage - consummation of marriage, *probably*
dues for taking out a procession.
- olar (62-15) - to be liable to. present 3 pl. m. & f. of ul
to be, to have, to possess. T. ul, unḍu, m-ul, Tel. unḍu

olippa.....ndu (40-4) ? Kittel gives no rt. oli. T. oli -
to cease, to forsake, to quit, to die, to clear off.

oltu (43-3) - good. s. n. sg. nom. from ol - good (adj.)

O.K. ollittu, ollitu, olatu, olitu,
^{o^k}

N.K. olleyadu.

ollitta (61-7) s. n. sg. acc. of ollittu.

ollitta (61-7) what is good. adj. s. n. sg. acc. See oltu.

ō

ōrvvan (3-11) one man. s. m. sg. See orvvan.

T. oruvan, oruttan, one man.

k.

kaṭapragiris'ailē (52-6) in the kaṭapragiri (the holy mountain)

This is part of a Skt. s' lōka. Other names of this holy mountain found are kaṭavapra, kaṭavapra s'aila,

kaṭvapragiri, kalvappu, kalbappu, nalgiri, tīrtthagiri,

tīltha, riṣigiris'ile velgoḷa ^(d)advī. The Kan. names

kalvappu and kalbappu are corrupt forms of kaṭavapra >

kaṭvapra > kalvappu > kalbappu kaṭa - a hearse, a

cemetery; vapra - the slope of a hill. The final ō -u

of kalvappu is the final -u of Nom. sg. (?) cf. Skt.

rūpa - Kan. rūpu and rūpa, kalvappabeṭṭammēl (26-2) shows

kalvappa is kaṭavapra.

kaṭa.....sthitārādhitā.....(41-3) ? ārādhanā on kalvappu.

kaṭavapravam (40-3) - the holy mountain kaṭavapra, s. n. sg.

acc. See kaṭavapragiris'ailē.

kaṭavapras'ailam (21-3); s. n. sg. acc. obj. of adaldē, nom.
in form.

kaṭṭigaviluke (7-12) ?

kaṭṭida (61-9) bound. pp. of kaṭṭu - to bind. T. kaṭṭu;
m. kaṭṭu; Te. kaṭṭu; Tu. kaṭṭu - to bind.

kadambamaṇḍalaman (62-3) - the kadamba Kingdom. s. n. sg.
acc. Slw. maṇḍala-. See DKD. p. 285

kanyādāna (65-15) the gift of a virgin. Slw. s. n. sg. Nom. (?)
kappe-Arabhaṭṭan (61-1) s. pr. m. sg. nom. Te. kappa - a frog

Kan. kappe - a frog. Tu. kappe - a frog. probably from

kuppu - to hop, or kappu - to cover; ara - virtue,

bhaṭṭa - Pkt. from Skt. bhartā.

K. Kappe - a frog. That
which hops.

ka.....manka..... (65-18)?

kambar (62-16) those who steal?

kambuka - a mean person; anasura.

kamara (8-31) blacksmith. Slw. karmakāra. s. m. sg. nom.

other forms all not found in these inscriptions: kammara,

kammāra, kambāra, from Skt. karmakāra. kamarar not in

Kittel's Dict. ^{but kammara, kammāra & karmakāra are found} T. kāmāḷan - a smith, Tel. kammara - a

blacksmith. M. kammālar - artificers. Tu. kammāre - a

blacksmith.

kammarar (64-5) Note -r- of the blacksmiths. s. m. pl. gen.

See kamara.

kammarara (63-14) of the blacksmiths. s. m. pl. gen. See

kamara.

^{or} kārūm (7-10) ?? kārū - to vomit. v.n. vomiting. S. a

ploughshare. Te. kārū. T. kārū.

probably K. Kārū -
a calf. T. Kārū.

kare-il (33-2) stainless. adj. n. sg. gen. qualifying
 dharmmadā. kare - blackness, stain; il - for illa - not
 T. karai - blackness, a stain; M. kare; Te. kara - a
 stain. Tu. karel - the mark on the skin left by wearing
 anything tightly. il is used for illa in "allade
 phalavadēnil (JNS. 22 & 31). T. ilar - who are not.
illār - the poor. See *Capal-illa*

ka..... riṅaṅge (63-8) ?

kalāpakada (31-3) of the (Muñjagrass) group. Slw. kalāpaka -
 a bundle in general; the sectarian mark on the forehead.
 s. n. sg. gen.

kalige (61-6, 61-7, 61-9) - to the kaliage. s. m. sg. dat.
 Slw. kali-; kali - a hero.

kaliyugaviparītan (61-2, & 6) - an exceptional man in the
 kaliyuga. Slw. viparīta- adj. s. m. sg. nom. qualifying
 kappe-Arabhaṭṭan.

kalmanege (1-1) to the stonehouse. s. n. sg. dat. T. Kal.-
 a stone; M. kal. Te. kalu; Tu. kall; T. manai - a house
 M. mana; Te. maniki - a dwelling place; Tu. mane e a house
 Te. manu - to live.

kallukṣarā.....ṇan (65-10)?

kavaḍim (40-3) by a stride. s. n. sg. instr. K. kavaḍu - not
 in Kittel. T. kavaṭu - the length of a step, a stride.

kaviliya (3-3) - cow(s). Slw. kavile-. S. n. sg. gen.

kapilā > kapile > kavile > kavilī - a brown cow, kavile is
 found in these inscriptions.

kavileyum (5-13; 6-13) cow also. s. n. sg. acc. in meaning,
nom. in form. See kaviliya.

kaḷantūranam (21-3) Him of kaḷantūr, s. m. sg. acc.

kaṣṭajanavarjitan (61-2) avoided by evil people. adj. s. m.
sg. nom. qualifying kappe-Arabhaṭṭan. Slw. varjita-

kaḷu (65-13) ricefields. s. n. sg. ?

Skt. khaḷam - a threshing floor.

kaḷupe (35-1) inf. of kaḷupu - to send, probably from kaḷi - to
subtract. T. kaḷi - to subtract.

kaḷvappinā (25-1) on the mountain kaḷvappu. s. n. sg. gen.

See kaṭapragiris' aile. Another form: kaḷbappinā; loc.

kaḷvappimīl

kaḷbappinā (34-2) of kaḷbappu. s. n. sg. gen.

kaḷvappinul. (33-3) on the kaḷvappu mountain. s. n. sg. loc.

kaḷvappindurgga.....(37-2) *Kaḷvappu stronghold?*

kaḷvappabettammēl (26-2) on the kaḷbappu mountain, s. n. sg.
nom. used adverbially.

kādu (5-17; 6-17) so/as to preserve. adv. pp. of kā - to
protect. Kittel, kā and kāy-. *and kā - to protect as 3.* adj. s. m. kādōrā (3-8)

T. kā - to protect; M. kā; Te. kācu - to protect.

Tu. kāpunī - to guard.

kādōrā (3-8) whose maintains or protects. adj. s. m. pl. gen.

See kādu.

kāndarbar (6-15) s. pr. m. pl. (hon.) nom.

kāndarbor (5-5) s. pr. m. pl. (hon.) nom.

kāmba (64-4) s. pr. m. sg. nom. ?

kālamkeydār (26-2; 28-1; 30-1) expired. past. 3. pl.

(hon.) m. of kālamkey - to die, to expire. Slw. kāla-
kālanige (45-2) s. m. sg. dative. Slw. kāla-

kālāvirgguruvadigaḷa (31-1) of kālāvirgguruvadigaḷ, Slw.
guru. s. m. pl. (hon.) gen.

kige(ge).....(63-2) of kig. s. pr. N. sg. ?

kittūrā (22-1) of kittur ṣ. pr. n. sg. gen. *prob. Kirm - small
+ kittur - a village.*

kittere.....yarā (18-2) of kittere.....S. m. pl. gen.

kiḷḷum (3-2) of kiḷḷa. s. pr. n. sg. gen. probably kiḷḷu +
*prob. Kirm +
aḷam.*
a + um.

kilgabaṭarimge (64-2) to the bhaṭṭa of kilga. s. m. pl.

(hon.) dat. cf. kālamge.

kilgānadēvake (62-6) to the temple of the God of kilgāna.

s. n. sg. dat. Slw. -dēva-.

kilgānēs'varadā (3-2) of the God, Kilgānēs'vara. Slw.

-īs'vara- S. pr. N. sg. gen.

kīltu (14-1), having uprooted, adv. pp. of kīl - to pull out,
to uproot. N.K. kittu. T. kīl - to split. to demolish.

kīldu and kīltu. in Sund 241, and KSS 4-66; Bp.37-24;

SSV. 3-42; 4-60.

kucēlam (49-3) s. m. sg. nom. Slw.

kumḍavarmmarasam (62-5) s. pr. m. sg. nom. Slw. kumḍavarmma-

K. arasam. T. aras'u. M. arasa. Te. arasu. Tu. arasu.

kumari(yāle) (65-7) a piece of land in a jungle or forest, on
which trees are cut down and burnt for cultivation for a
short period only. Tu. kumeru - combustion.

kumārarin (24-2) by the sons. Slw. kumāra- s. m. pl. instr.
kulam (3-8) the family. s. n. sg. nom. Slw.

kūḍidom (52-3) joined, attained. past. 3. sg. M. of kūḍu -
to join; adv. pp. kūḍi-ē; T. kūṭu; M. kūṭu,
Tel. kūḍu, Tu. kūḍum - to join.

keṭṭar (61-10) were ruined. past. 3 pl. m. & f. of keḍu - to
be spoiled, to be ruined, adj. s. n. sg. nom. keṭṭodu
(61-9); optative. keduge. keḍisuva: fut. p. caus. of
keḍu - to be spoiled; adj. s. keḍisidava: T. keṭu,
M. keṭu; Te. ceḍu; Tu. keḍugum - to ruin. In some
inscriptions of the 8th and 9th centuries, kiḍu - to spoil.
kiḍisu - to cause to be spoiled. cf. kiḍugum (E.C.II. 69)
kiḍadaḡasam (E.C.II. 133).

keṭṭodu (61-9) - harmful thing. adj. s. n. sg. nom. from
keṭṭa - pp. of keḍu. See keṭṭar.

keduge (5-16; 6-16). may that be spoiled! optative of keḍu -
to be spoiled. See keṭṭar.

keydu (40-1; 44-1) having done or Practised. adv. pp. of key -
to do; adj. s. m. sg. keyvōn, from fut. p. keyva, of key -
to do; adj. -s, m. pl. keyvōr. T. s'ey, M. cey, Tel. cey
to do. past. 3 m. pl. (hon.) kālamkeydār; adv. pr. p.
pr̥thivīrājyam keyyuttā-; sometimes voiced before nasals -
pr̥thivīrājyamgeyyuttire.

keyvōn (5-15; 6-15) One who does. adj. s. m. sg. of keyva.
fut. p. of key - to do. See keydu.

keyvōr (61-7) those who do. adj. s. m. pl. nom. from keyva -
fut. p. of key - to do. See Keydu.

kere (65-13) - a tank, s. n. sg. nom. probably from kir -
to block up, to fence round. T. kulan - tank. T. ceri -
to narrow down, to close up; M. cerukku - to dam up.
Te. ceruvu - a tank. Tu. kere - a tank.

kelege (27-3) s. n. sg. dat. of kela - to the bottom. the lower
side. from kil - low, under, -e- of -le is perhaps due
to e on either side. T. kil - bottom, pit; kilakku -
the low land, the east; M. kilu, kilikka, to descend.
Te. kī, kinda, kindi - down, low.

kēloy (21-3) hear, listen. Imp. 2. sg. of kēl - to hear. other
form of imp. 2. sg. (not in these inscriptions) is the
root itself. T. kēl, kēl - to hear, to listen to;
M. kēl - to hear, Te. kēn to hear.

ko.....s'ala.....(65-12)

koṭam (8-38). he gave. past. 3. sg. m. of koḍ - to give
(kuḍum to give according to some) other form, koṭṭan
(65-11), past. 3. pl. koṭṭār, koṭār, pp. koṭṭa; adv. pp.
koṭṭu; vb. nom. koḍamge (8-30) - a gift; adj. s. m. sg.
koḍu-vōm^{nuvi}; adj. s. m. pl. koḍu vōrum.
kuḍugum (E.C. II. 69).

koṭṭa (4-4; 8-28; 63-7; 63-19) which is given. pp. of
kaḍu - to give. See koṭam.

koṭṭan (8-29; 65-11) he gave. past. 3. m. sg. of koḍu - to
give.

koṭṭarada (12-2) of koṭṭara, a village. ^{prob. Koṭṭa + ara} S. pr. N. sg. gen.

koṭṭār (3-10, 64-6) - gave. other form koṭār. past 3. m. pl.
of koḍu - to give.

koṭār (63-4; 63-5) granted. past. 3. pl. m. of koḍu.

koṭṭu (63-11) having given. adv. pp. of koḍu. - to give.

⁴⁻⁶
koḍaṭṭaṭṭa (7-3) of koḍakamā s. pr. n. sg. gen.

koḍamgeyānu (8-30) - gift. S. vb. noun. n. sg. acc.

koḍuvōnum (3-5; 3-11) whoever gives. adj. s. m. sg. of koḍuva-
fut. p. of koḍu. - to give.

koḍuvōrum (62-10) those that give (whosoever give) adj. s. m.
pl. of koḍuva - fut. p. of koḍu - to give.

koṇḍu (3-7) taking adv. pp. of koḷ - to take.

other form goṇḍu (8-29) inf. koḷe; adj. s. m. sg.

koḷvōrum and koluvōrum. T. koḷ - to take. M. koḷḷuka,
koṇḍa, Te. konu, pp. koni.

konda. (5-14; 6-14) for having killed. pp. of kol - to kill;

past 3. pl. m. kondār; T. kol, kollu - to kill; M. kollu -
Tel. kollu. Tu. ker - to kill. T. konra (pp.)

kondār (62-17) killed. past. 3. m. pl. of kol - to kill.

T. konrar past. 3. m. pl.

koredu (40 - 2) adv. pp. of kore - to cut, to bore a hole.

T. kori - to force off the husks from the grains of paddy
by the foreteeth, like mice and birds. M. kure - to cut
off, as the splint of trees; Tu. kurepini, koreyum - to
be excavated, to be bored.

koḷattūra (40-1; 42-1) of koḷattūr, s. pr. sg. gen. *prob. the village of the tank.*

koḷattūrsamghadi (39-1) in the koḷattur samgha. s. n. sg. loc.

Slw. samgha.

koḷe (5-15; 6-15) When he took inf. of koḷ - to take.

koḷvōnum (3-11); the taker. also adj. s. m. sg. nom. of
koḷva - fut. p. of koḷ - to take (see koṇḍu).

koḷvōrum (3-6; 3-7) those who take or takers also. adj. s.
m. pl. of koḷva.

koḷuvōrum (64-7) ~~ten~~ takers also. adj. s. m. pl. of koḷuva -
fut. p. of koḷu - to take.

g.

gaticēṣṭāviraḥam (34-1) he who has avoided movements and

gestures. Slw. viraha-. s. m. sg. nom.

gatiyul (45-4) - s. n. sg. loc. Slw. gati-.

"Being free from the
activity of influences
of former works". Dr. L. D.
Barnett.

ganti (44-2) - from Skt. gantrī - a wandering nun. See

Anantāmātīgantiyār. supra.

gandhēbhamaydān (14-2) - the five senses - the rutting
elephants. Slw. gandhēbha- s. n. pl. acc.

galdeyumā.....reyumān (63-20) the ricefields.... s. n. sg.

acc.? O.K. galde. M.K. garde N.K. gadde. T. kaḷam -
a cornfield. M. kaḷani. Tel. kayya (?)

gāmigarum (5-10, 6-10) the villagers also. Slw. Pkt. gāma.

later gāva, < grāma. s. m. pl. nom. um.

gāmuṇḍarum - see Edeyagāmuṇḍarum.

giritāladā (27-3) of the top of the mountain. Slw. giritāla-
s. n. sg. gen.

giriyaṇ (4-3) - the hill or the mountain. Slw. giri- s. n. sg.
acc.

Guṇa kīrtti (49-1) s. pr. m. sg. nom. Slw.

guṇadin (43-2) for (her) virtues. Slw. guṇa- s. n. sg. instr.

guṇamatiavvegaḷā (55-1) s. pr. f. pl. (hon) gen. Slw.

Guṇamatiavve- N.K. avve, - mother, grandmother, avve,
abbe / ambā - mother. T. avvai, advai - mother.

Te. avva - mother, grandmother. cf. Aḍiśrīvvaḷu (61)
s' rīavvaḷam (63) nēmiśrīavvaḷim (66) vijayas' rī-
avvaḷim (72) E.C. I. 10.

Guṇabhūṣitam (27-1) adorned with good qualities. s. m. sg.
nom. Slw.^o bhūṣita-

Guṇamī..... (50-2)?

Guṇasāgarādvitīyanāmadhēyan (62-2). With the other name,
Guṇasāgara. s. pr. m. sg. nom. Slw. dheya-.

Guṇasēnaguravar (12-3) s. pr. m. pl. (hon.) nom. Slw. guru-
guravam (50-1) spiritual teacher, master. s. m. sg. nom.

gorava -, a class of s'aiva beggars (Kittel) probably from
guru + avam. - the teacher-he. But R. Narasimhācār says
gorava - tadbhava of guru. E.C. II. Tr. p.3. footnote.

T. kuravar - Elders, gurus, religious preceptors and
ministers. T. kuravan - sg. guru-avam - goravam.

guruvaḍigaḷḷ (31-3) the spiritual preceptors. Literally the
feet of the guru. Like Skt. S'rīmatbhagavatpādaḥ. But
guruvaḍigaḷ suggests that gurupratigaḷ (of the rank of
guru; equal to the guru) gurupaḍigaḷ > guruvaḍigaḷ and
guravaḍigaḷ. T. paḍi - grade, rank, resemblance. Comparison

gūḍalānaradi (63-4)?

gonḍu (8-29) - having taken. adv. pp. of koḷ - to take.

T. konḍu. Tel. kom.

gēli (27-4) - abode, assemblage. s. n. sg. ? T. M. - cēri,
Te. gēri, Tu, kēri. Kan. gēli, kēli - an assemblage, a
row. N.K. kēri - a street or an assemblage of houses.

goravam̃ (21-4) See perggoravam̃.

gōmaṇṇa (63-7) s. n. sg. acc.? possibly the mud from the
gōmāla (a public pasture ground) or permission to take
mud or clay from gōmāla (?)

gōsigarum̃ (7-10) a public announcer? from Pkt. gōsaga
ghōṣakah. s. m. pl. nom. um̃.

gōliyarā (7-11) Probably of the caste of gōlas. gōla -a
widow's bastard son. s. m. pl. gen.

gh.

ghanammāriṭṭamān (34-1) s. n. sg. acc. ghanam̃, mā (mahā) +
ariṭṭa (ariṣṭa) m. + ān - the great misfortune ? "Stung
in his fair body, surrendering to desire." Dr. L. D. Barnett.

ca.

candagāmuṇḍanu (8-37) s. pr. m. sg. u(m̃) canda < candra for
gāmuṇḍa. See Edeyagāmuṇḍarum̃.

candradēvācāryyanāman (36-2) S. pr. M. sg. nom. Slw. nāma-

candrasūryyam̃ - uṅga (7-14) as long as the sun and the moon

last. Slw. sūryya- adv. of time. -uṅga - till, as

long as. O.K. annegam̃, annam̃, ulla-nnegam̃ - as long as,
up to the time of. M.K. unnevaram̃, annevaram̃.

N.K. varege, uṅga - perhaps uḷḷannegam̃. Te. uṇḍagāa
(while it is so.)

capal-illā (44-2) firm-minded. Slw. capala- adj. phrase

qualifying mahānantāmatīgantiyār cf. upamillā. T. illākkud̃

a poor family. M. illa - no, not. N.K. illa - is not, no.

carita s' rīnāmadhēyaprabhu (14-4) The lord bearing the name
of caritas' rī. s. m. sg. nom.

cittūra (19-1) of cittūr. s. pr. n. sg. gen.

citravāhanarūṃ (62-4) s. pr. m. pl. (hon.) See E.C. VI.

Introd. p.5., + ^Pum See. Q.J.M.S. Jan. 1933.

cendugolī (4-3) s. pr. n. sg. dative?

Ja.

Jannaṇavilūra (46-1) s. pr. n. sg. gen. of navilūr, the place
of sacrifice. Janna yajña - a sacrifice. navilūr -
the town of peacocks. navilūr is called mayūragram in
these inscriptions - cf. mayūragrama.

Jedugura (6-3) s. pr. n. sg. gen. *Jedda in Sorab Taluk now*

Jelugūra (5-4) s. pr. n. sg. gen. *Same as Jedugura.*

Jaina sumārggadulle (50-3) in the good path of tje Jainas.

Slw.°mārgga- s. n. sg. loc.

Jha-

ñ

ṭ

ṭha NIL.

ḍa

dha

ṇa

ta.

tan (36-3) of his. reflex. pron. 3. sg. gen. and oblique base
cf. en. N.K. literary tanna - gen. colloquial tan - gen.
T. tan. m. tana. Tel. tana. nom. tān, tām. dat. sg.
tanage, pl. tamage.

tanage (35-2; 45-1; 56-1) Ref. pron. 3. sg. dat. - to himself

T. tanakku. Te. Tanaki.

taṅkade (56-4) without touching (him) inf. of taṅku (tāṅku) -

t. touch. N.K. tāku, tāgu - to touch. ^(cf) N.K. tāngu -

to halt; m. tākku; Te. tāku; Tu. tākum, tāguni - to

touch, tāngum - to support.

taṇige (6-18) may....enjoy satisfaction. Optative of taṇi -

to be satisfied or satiated. from taṇ - cool, cold;

another form is taṇigege. T. taṇi - to appease. taṇ -

cool; M. taṇ - cold. taṇiyuga; Tel. taniyu; Tu.

taṇiyuni - to become cool.

taṇigege (5-18) same as taṇige. See KSS.

tapaccale (58-2) firm in penance. cala - kan. resoluteness <

chala. s. f.(?) sg. nom. *slw.*

tapadin (36-2) in penance. slw. tapa-. s. n. sg. instr.

tapamsayyamamān (40-1) penance or self-control.

tapamam.....(54-2) penance? Slw. sayyama- s. n. sg. acc.

tappāde (25-1) - without failing. neg. inf. of tappu - to fail,

to commit a mistake. T. tappu, tavaru - to deviate. m.

tappu, Tel. tappu - to commit a blunder. Tu. tappu - a

fault. another form thappade. *tha* is wrongly written

for ta. Some derive this from tavu - to decrease.cf.

tavuva balam. E.C.VII. Sk.110 - decreasing strength.

tamage (58-3) Ref. pron (f?) pl. (hon.) dative. See tan.

tammadigala (18-1) of the priest, an attendant on an idol.

s. m. pl. (hon.) gen. tammadigala - tam adigala - of

the feet of God. Though neuter it refers to the

priest here.

Te. t̃ambali, tammali, tammaḍi, tambaḷavāḍu, tammaḷavāḍu -
a person living by conducting the worship of an idol. Is
it likely that it is from dharṃma aḍigal?

tarekāda (31-2) of Tarekāḍa[†] (now Talekāḍu) s. n. sg. gen.

In some inscriptions Talekāḍa.

tāṇada (3-9) of the place. Slw. tāṇa (Pkt.) Skt. sthāna-

s. n. sg. gen. T. tāṇam - place; M. tāṇam - rank,

position; Tel. tāṇamu - a place; Tu. tāṇa - a place.

tān (33-3; 53-1; 56-4; 58-2(f?)) he, self. Ref. pron. m.

sg. nom. Other forms tām, tām̃ (See tan) T. tān, M. tān,

Te. tānu, Tu. tānu - self.

tām̃ (28-2) same as tān.

tām (44-4, 57-2) same as tān.

tīṅgal - a lunar month. from tīgal - to shine. See endutīṅgal

tilakam.....(46-2) s. n. sg. nom.? Slw. tilaka-

tīradāṇamā (27-2). the place on the bank. s. n. sg. acc.

Slw. °dāṇa- (tāṇa).

tīrtthagirimēl (33-4) On the top of the holy mountain. s. n.

sg. nom. used as an adv. of place. Slw. °giri - tīrttha -

means, remedy; Jina; holy.

tīlthadol (17-1) at the holy place. s. n. sg. loc. Slw.

tīltha for tīrttha.

tūṅgōccabhaktivas'adin (49-2) through lofty devotion.

s. n. sg. instr. Slw. vaśa-

tuntakada (20-3) of suffering. s. n. sg. gen. Slw. poss-

tunna - pp. of ^{tud}Ind. to strike, to pain, or tuda, a

striking, galling tudaka and nasalisation?

teravōl (37-1) like the streaks or openings. s. n. sg. nom.

used as an adv. of manner. tera - a way, a form.

T. tira - to open; tiravu - opening. M. tira, tiravū - a wave; Te. tere, terre - open, plain.

toradu (33-4; 46-3; 49-2) having abandoned. adv. pp. of

tore - to abandon. Other forms toradē (34-2); adj. s.

torevarum from fut. p. toreva - from tore. T. tura - to

discard; Te. toragu - to leave. Tu. torevum - to abandon

toradē (34-2) adv. pp. of tore to abandon with ē. the

particle of emphasis. See toradu.

torevarum (63-5) also those that abandon. adj. s. m. pl.

nom. + um from toreva - fut. p. of tore - to abandon.

tōri (37-1) having appeared. adv. pp. of tōr - to appear.

T. tōnru, torru - to appear. M. toru - appearance.

Te. tōcu - to appear. Tu. tōrike - appearance,

tōr - to appear.

thappade (34-3) - correctly, without a mistake, without failing

th-a is wrongly written for ta-. See tappāde.

Thiṭṭagapānadā (18-1) of Thiṭṭagapāna. s. pr. n. sg. gen.

probably - Tiṭṭagapānadā.

da.

dakṣiṇabhāgadā (21-1) of the Southern region. Slw. °bhāga-

s. n. sg. gen.

Dallaga (38-1) s. pr. m. sg. nom.

dāsadiyum (5-7) the chief of the Dāsas; dāsari - avaiṣṇava

(Rice) religious mendicant. Tel. & T. dāsari - a vaiṣṇava

religious mendicant. Slw. dāsa- s. m. sg. nom. + um

same as dāsadi- ^{syn.} cf. dāsērah - a fisherman.

dāsadiyum (Fleet) (6-7) by the guild of the Dāsas. cf.

dāsadiyum. s. m. sg. nom. + um - s. n. sg. gen. Slw.

dvādas'a-.

dvādas'adā (44-1): s. n. sg. gen. Slw. dvādas'a- : of the twelve kinds. The twelve kinds of penance. I. External: (anas'ana (not taking food); avamōdarya (eating less than what one desires); vṛttiparisankhyāna (a pledge when going to receive food); rasaparityāga (giving up tasteful dishes); vivikta s'ayyāsana (sitting and sleeping alone); and kāyaklēs'a (mortification of the body): II. Internal.

prāyas'citta (mortification of the body for re-purification); vinaya (reverence); vaiyāprītya (service to the old, the infirm, etc.); svādhyāya (study of the Scripture); vyutsarga (non-attachment to the body); and dhyāna (meditation).

Tattvārthasūtra IX. 19 & 20. and outlines of Jainism (pp. 131, 133).

divam (35-4, 56-4) heaven. s. n. sg. acc. Slw.

duritābhūdvr̥ṣamān (14-1) the tree of sin (Rice). Slw.^o vr̥ṣa-

s. n. sg. acc. for vr̥kṣa-?

dēgula.....(2-3) the temple.....s. n.?

dēvakula - a temple. Pkt. de-u-la, M. Amg. Jm. s' Mg.

Dh. (168) Pkt. dē-ulam, Dh. 25, 351.

acc. degulamān:

dēgulamān (63-2) the temple. s. n. sg. acc. Slw. degula-.

Dēva.....khantiyar (42- 2 & 3) s. pr. f. pl. (hon.) nom.

Slw. kanti - a female Jaina nun. ganti < gantrī - one that goes or moves. T. kanti - a female ascetic.

khanti wrongly for kanti.

dēvadiyūm (5-7) the chief servant of the god, the head of the (Rice)

temple establishment. Slw. dēva-. s. m. sg. nom. um.

dēvaḍi - the feet of God. -aḍi - the feet as an object of adoration, the person himself. T. aḍigaḷ - God; a priest; a lady; a sage; a senior; m. aḍi - king. Tel. aḍi - sir. Skt. pāda, dēva, bhaṭṭāraka; mahraṭṭhi, dēvuḍi.

N.K. dēvaḍi - a raised terrace in front of the door;

dēvaḍiga - a priest, same as dēvadiyūm.

dēvadiyūm (6-7 & 8) the head of the establishment of the temple. (Fleet)

s. m. sg. nom. um. Slw. dēva- cf. J. Bom. Br. RAS. XI.

230 "maṅgēs' varadimbaḍaga".

dēvadaṇḍadinda (62-11) by the punishment of the gods. Slw. daṇḍa

S. n. sg. instr. K. daṇḍa - a fine, punishment. T. taṇṭam;

M. daṇḍam; Te. daṇḍamu; Tu. daṇḍa.

devarke. See Laṅjigēsaramdēvarke. cf. 1. idarkke (E.C. III.

TN.1.) 2. eraḍarkam. (E.C. VIII. Sb. 299.)

dēvara (3-3) of God. Slw. dēva. s. m. pl. (hon.) gen.

dēvāndēvana (3-4) of the God of Gods. Slw. dēva-. s. m. sg.

gen. poss. for dēvānām dēvana. or dēvana dēvana.

dēvedittiyerindum (3-5) from the dēvadittiyer Slw. deva- s. f.

pl. (hon.) instr. + um. possibly dēvaḍi + itti - the female attendant on the idol. cf. s'isittiyar.

Dēvereyage (8-29) to Dēvereya. s. pr. m. sg. dat. Slw. dēva-
Deva +ereya+ ge. ereya. - lord, master. T. irai -
a master.

dēvalōkakke (37-4) to the world of gods. Slw. lōka- s. n.
sg. dat.

dēham (49-2) the body. s. n. sg. nom. in form, acc. in meaning.
Slw. dēham.

dēhama (36-3) the body. s. n. sg. acc. Slw. dēham.

dōṣam (46-4). Sin. s. n. sg. ?

dh.

dharaniyul (37-3) on the earth. Slw. dharani- s. n. sg. loc.

dhamma (65-20). the dhamma. Slw. s. n. sg. nom.

dhammagaranigarum (3-11) the royal accountant officer in

charge of charities. Slw. karanika-, s. m. pl. (hon.)

nom.+ um. T. karanam - calculations, accounts,

accountant. M. karnam - deed, document. Tel. karanamu -

an accountant. Tu. karṇike - a secretary. N.K. karanika -

a village accountant.

dhammam (29-2) the Jaina faith (religion) Slw. s. n. sg. nom.

Dhammasēnaguruvadigaḷā (22-1) of Dhammasēnaguruvadigaḷ.

Slw. guruvadi- s. m. pl. (hon.) gen.

Dhanṇekuṭṭārēviguravi (11-2) the nun, Dhanṇekuṭṭārēvi - s. pr.

f. sg. nom. subject of muḍippidār. guravi is the

feminine of gurava.

dhātrimēḷ (44-1) on earth. Slw. dhātri- s. n. sg. nom. used

as an adv.

dhone (63-4) a pond on the hill, a well. Slw. s. n. sg. acc.

T. tōṇi - a boat, a dhoney. Te. dōṇa - a pond on the hill, donne - a cup made of leaves; M. donna - a cup made of leaves; Tu. dōṇi - a boat, from Skt. drōṇiḥ, drōṇī a basin, a reservoir, a valley between two mountains. cf. k. dōṇe - a pond on the hill; donne - a cup made of leaves. dhone for dōṇe or dōṇe which are in common use.

n.

Nagaramum (8-38) the town also. Slw. nagara- s. n. sg. nom. um.

naḍadu (50-3) having walked. adv. pp. of naḍe - to walk; past 3. sg. m. naḍadoṃ (21-2); verbal noun(?) naḍe (40-1) in composition with -keydu (40-1). T. naḍai - to walk; M. naḍakka- to walk; Te. naḍacu - to walk. V.N. naḍa - a walk; Tu naḍapuni - to walk. vb. n. naḍe - a walk. naḍadoṃ (21-2) engaged himself. past. 3.sg. m. of naḍe to walk. See naḍadu.

naḍe-keydu (40-1) naḍe-keydu - adv. pp. of key - to do - having practised.

natasam̐yatāman (41-1): Slw. ° ātman, adj. s. m. sg. nom.

nadirāṣṭraduḷḷe (36-1) in the Nadi kingdom. s. n. sg. loc.

Slw. rāṣṭra-

nandimūpa.....(54-3) ? S. pr. m ?

nandisēnapravara Munivaran (37-4) Nandisēna, the chief of Sages. Slw. vara-. s. m. sg. nom.

nam (50-1) our. Pron. 1. pers. pl. gen. nam is the oblique base in pl. M. dat. pl. emage, namage. gen. nammā.
 T. nam - our, namar (our people); M. nammāḷ, nām - we.
 namakku - to us. Te. manamu (we, inclusive); genḷ manaḷ;
 Tu. nama - pl. 1. pers. we (including the person spoken to).

namage (43-3) for me. pron. 1. pers. pl. (hon.) dat.
 nammā (21-3) our. pron. 1. pers. pl. gen. (See nam)
 namilūrvvarasamghadā (53-1) of the holy samgha or community
 of navilūr. s. n. sg. gen.; slw. samgha-
 namocintayduṣe mantraman (43-4) the mantra "namocintayduṣe"
 Slw. mantra- s. n. sg. acc.

naragakke (3-8; 63-23) to the hell. Slw. naraka-, s. n. sg.
 dat. gen. narakadā (1-4). *k- > -g-*

narakadā (1-4) of the hell. Slw. naraka-. s. n. sg. gen.

naltada (43-2) of goodness s. (abstract) n. sg. gen. from

nal - adj. good. T. nal, nalla - good, excellent;

M. nal - good, nalam - goodness; Tu. nal - good, cheap;

nalla (not found in Kittel). naltapa good penance (33-2)

navilūra (44-2) of navilūr. s. n. sg. gen.

navilūrā (50-1) of navilūr. s. n. sg. gen.

navilūrsamghada (47-1) of navilūrsamgha. Slw. samgha. s. n.
 sg. gen.

naṣṭappa (8-29) s. pr. m. sg. nom. Slw.

nāgamatigantiyar (21-2) s. pr. f. pl. (hon.) nom.

nagasēnam (32-2) s. pr. m. sg. past of a Skt. s' lōka.

nāgasēnaguravadigaḷ (32-2) s. pr. m. pl. (hon.) nom. Slw. guru-
nāgeṇṇan (3-2) s. pr. m. sg. nom. T. aṇṇan - an elder brother;

M. aṇṇan - an elder brother; Te. anna - an elder brother;

Tu. aṇṇe - elder brother. T. aṇṇal - The High God; ^{K.T. Te} aṇṇa -
upwards, above.

nāḷkene (7-6) nalku ene. ?

nāyarkhaṇḍam (5-4, 6-3). the nāyarkhaṇḍa (Rice). the
nāyarkhaṇḍa (nāgarakhaṇḍa) district ^{once a division of Banavāse.} (Fleet); Slw. khaṇḍa-
s. n. sg. nom. um. T. nāyar - a high caste landlord in
Malabar; nāyan - a master of the slave (Malabar)

Tu. nāyire, nāyimāre - a nayar of Malabar. Tu. nāyer - a
plough. T. nāyir, the sun. perhaps the worshipper of the

Sun and the Serpent. See DKD. p. 281; 9 Ant. X/X. 144:
prob. Naga-r-a khaṇḍa - of the Nāgas.

nārāyaṇayyaṅgaḷu (66-) - nārāyaṇayya. s. m. pl. (hon.) nom.

nāvaḷḷiyarum (5-10; 6-10) also the people of Nāvaḷḷi, s. m.
pl. nom. + um. prob. Nā (town) + paḷḷi (village).

nāḷampi (52-1) having wept over? pp. of nāḷampu. Pkt.

nāḷampi-a - crying, the weeping sound. cf.

K. alal - grief, sorrow, mental heat.

K. alal - to grieve.

K. alapu - weariness, fatigue. alampu - beauty,
ornament?

nikēvatu (8-38) Probably niṣēvatu - inhabit, honour, serve,
enjoy, Slw.

nittadharṁmamān (3-8) Permanent work of merit. Slw. dharmma-
s. n. sg. acc.

nidhānama.....(45-4)?

nimilūrā (43-1) s. pr. n. sg. gen. Same as Navilūr.

niravadyan (36-4) distinguished for pure conduct. Slw.

niravadya- adj. s. m. sg. nom.

nirāsam.....(46-4) is annihilated?

nirīsidom - caused to be set up. vb. past. 3. sg. m. of nil -

to stand. In causative nirīsidom. T. niruttinān. cf.

E.C. V. Bl. 112 (Nirīsida) and E.C. VIII, Sb. 146

(nirīsidar).

nilladan (40-3) without waiting (?) adj. s. m. sg. nom. from

nillada - neg. pp. of nil - to stand; fut. 3. n. pl.

nillavu (37-2). T. nil, M. nil, Tel. nilu, Tu. nil -

to stand. cf. nirīsidōm

nillavu (37-2) will not stand (one fleeting): fut. 3. n. pl.

neg. of nil - to stand.

nis'citam (34-4) is assured. certain; Slw. s. n. sg. nom.

used as an adverb.

nisi.....(42-3) epitaph?

nisidige (27-1) epitaph. Other forms nisidhige (18-2). s. n.

sg. nom. Slw. from naiṣēdhikī or naiṣēdhiki - a place of

worship of the holiest Jaina monks. They were usually forbidden places for the lay people. e.g. burial grounds,

dense forests, etc. (The Heart of Jainism P.149) The

following forms are found in the inscriptions of later

centuries:- niṣadya, niṣadyakā, niṣiddhi, niṣidhi,

niṣidhige, nisiddhi, nisidhi, nis'idhi, nis'idhige,

nisidhige. Even now, nis'idhi, niṣidhi and nisidhige are

used by the older members of the Jain community. It means

"a tomb erected over the remains of a Jain ascetic"

niṣidhi of the venerable one" is mentioned. (I.Ant. XIX

(1898) p.---. Dr. Fleet).

nisidhige (18-2; 39-2; 47-2; 48-2; 55-2) s. n. sg. nom.

see nisidige.

nisthitayas'āḥ (34-3) Slw. s. m. sg. ?

nītisampannar (60-1) of righteous conduct Slw.° sampanna-

adj. s. m. pl. (hon) nom.

nīrilliyā (5-11; 6-11) of nīrilli. s. pr. n. sg. gen. *prob. nīr-
water+illi
-here*

nūreṇṭusam vatsaram (21-2) For one hundred and eight years.

Slw. samvatsara- s. n. sg. nom. used as an adverb.

T. nūreṭṭu (108); M. nūreṭṭu; Te. nūṭienimide;

Tu. nūrenma.

nṛpamariyar (65-6) King Mariar. Slw. nṛpa- s. m. pl. (hon.)

nom.

nenevōrum (62-9) those who think. adj. s. m. pl. nom. um.

Optative nenege. T. ninai - to think. M. ninayuka;

Te. nenayuta; Tu. nenepum - to think.

negartey(agum) (54-1) fame. s. n. sg. nom. ? from negalte,

from negal - to become manifest or famous. T. nigal - to

shine. vbal. noun; nigalci; M. nigaluga, nigaruga-

to shine. Te. negaḍu (from ^{negaṇ} nere - to shine ?)

nenege (58-2) May they remember. Optative of nene - to think,

to remember.

neradu (59-4) having completed. adv. pp. of nere - to become

complete. pp. nereda (33-1). T. nirai - to become full;

M. nirai; Te. nerayu - to become full. Vbal. noun neravu -

fullness.

nereda (33-1) possessed of, was full of. pp. of nere - to become full. See neredu.

neladi (27-3) on the ground below. s. n. sg. loc. from nil - to stand; nom. nelam ^{W.} + -um (5-18; 6-18); T. nilam. M. nila; Te. nelamu; Tu. nela - the ground, earth. nelanum (5-18; 6-18) the earth. ^{also} s. n. sg. nom. um. See neladi.

nelekoṇḍan (45-4) Settled himself. Past. 3. m. sg. of nelekoḷ - to settle down; koḷ in composition with nele - an abode. cf. nela-in neladi. But nile in s'ivanile paḍedān (36-4) is used in the same sense. T. nilai; M. nile; Te. nela; Tu. nile - the bottom depth; firm. nōḍu (33-3). See. impl. 2nd. sg. m. of nōḍu - to see. T. noṭṭam - scrutiny, nōkkam - a look; M. nōkkuga - to see. nōṭṭam - examination. Tu. nōṭa - sight. nōḍādrum ^{to} show.

nōnta (34-3) that observed the vow. pp. of nōn ^{to} perform a vow (Surd 430) ^{adv.} pp. nōntu; ^{vb. nam. nōnpi - (33-1)} T. nōmpu, nōnpu - religious austerity; M. nōmpu - same as T. Te. nōcu - to celebrate a religious performance; nōmu - a religious vow; Tu. nōmbu - fast, penance. nōmpu - any meritorious act; nōhi - same as nōmpu.

nōntu (9-1; 10-1; 12-3; 13-2; 14-4; 16-1; 17-1; 19-2; 20-3; 21-4; 22-2; 23-2; 25-1; 28-1; 30-1; 31-5; 36-3; 44-3; 52-3; 54-2, 4; 56-3; 57-3; 58-2) having observed the vow. adv. pp. of nōn - to perform a vow.

(430 Surd). See nōnta - nōntum (54-2) even having vowed. K

p.

pañcapadādē (46-4) by the utterance of the pañcapadas. The five padas are the Jinas, the Siddhas, the Ācāryas, the upādhyāyas and the sādhus. Also called pañca paramēṣṭhis
Slw.°pada-. s. n. sg. loc. e. See KKC. I. p.391.

pañcamahāpātakan (1-4; 3-12; 7-15; 63-18) (a person) guilty of the five great sins. These sins are 1. Killing a Brāhman; 2. Drinking spirituous liquor; 3. Theft; 4. Adultery with a teacher's wife; and 5. Association with persons guilty of these four crimes. MS. 11. 54.

pañcamahāpātakasamyuktan (6-14; 7-9) Guilty of the five great sins; Slw.°-sam- ukta- adj. s. m. sg. nom.

pañcamahāpātakasamyutan (5-14) Guilty of the five great sins. adj. s. m. sg. nom. Slw.°samyuta -

pañcamahāpātakasamyuttan (3-7) Guilty of the five great sins. Slw.°samyutta- adj. s. m. sg. nom.

pañcamahāpātakasamyuktar (62-10) adj. s. m. pl. nom. *slw.*

paṭṭi^{hi}guruvaḍigala (23-2) s. pr. m. sg. gen. *?*

paḍegam (40-4) to the multitude; to the host also. s. n. sg. dat. + am ?

paḍedum (8-28) Even having received. adv. pp. of paḍe - to get, to obtain; past. 3. m. sg. s'ivanilepaḍedān; T. paḍai - to secure. M. paḍu^{eyh}ga - to obtain. Tu. paḍepim - to get.

patān (27-4) pattān ?

pattupōna (64-9) Possibly pattu - ten & pōna - pana - money.

N.K. hana. s. n. sg.? T. pattu, M. pattu, Te. padi,

Tu. patt. T. panam, M. panam. Tu. hana.

paramakalyāṇalīrthangal (6-17) - worthy recipients of the (Fleet)

most extreme good fortune. Slw. °tīrtha- s. n. pl.

nom. used as masc. cf. parama-kalyāṇabhāgigal (5-17

(Rice).

paramakalyāṇabhāgigal (5-17) Partners in the most extreme (Rice)

good fortune. s. m. sg. nom. Slw. °bhāgi-

paramaprabhāvarīṣiyar (15-2; 25-1). A sage of supreme glory.

Slw. °rīṣi- s. m. pl. (hon.) nom.

paramārtttham (37-3) The supreme truth. Slw. °arttha- s. n.

sg. nom.

parivariya (3-3) Rice thinks that it is parivariye. s. n. sg.

gen. (?) Probably of what surrounds; of the members of the temple establishment. But I think parivariya may be from paripariya - of different kinds, as parijanam is mentioned in the next line.

parijanam (3-4) Attendants. Slw. parijana- s. n. sg. nom.

parvatadulle (57-2) On the mountain. Slw. parvata- s. n. sg.

loc. + e. See mahāparūtadul.

[palarūrge (Dev.) s. n. sg. dat.]

pallavācāri (20-5) s. pr. m. sg. nom. Slw. ācāri - Tale of

ācārya. Pkt. ācāria - a guru. a title of learned men; a conductor of religious ceremonies. Now the surname of the followers of madhvācārya and Rāmānujacārya in South India.

pali (56-14) blame, calumny. s. n. sg. acc. nom. in form.

T. pali, M. pali. N.K. hali - to revile.

palcidōr (62-8) Those who whisper. adj. s. m. pl. palcu > parcu >

paccu. < parcu (Sund 173 rt.) - to sound indistinctly.

T. palku - to be multiplied as words. (pal - tooth; or possibly pali - to disparage) Tel. paluku - to speak, to speak ill of.

prajeyum (5-18; 6-18) People also. s. n. sg. nom. um.

Slw. praje-.

prathitār (34-3) The celebrated one. Slw. prathita- adj.

s. m. pl. (hon.) nom.

prathitayas' o.....ndakān (36-1) ?

prabhākhyam (57-2) s. n. sg. nom. Slw.

prabhāvati.....(57-1) ?

pravalāntari.....(41-2) ?

prasādamkeydār (5-12; 6-12) Conferred a favour. past. 3. m.

pl. (hon.) of key - to do, in composition with prasādam - favour. Slw. prasāda-

pātakan (63-10) A person guilty of sins. Slw. pātaka-, adjs.

M. sg. nom.

pāda (40-(a)-1) the foot. Slw. s. n. sg. nom.

pānapabhaṭārār (13-1 & 2) s. pr. m. pl. (hon.) nom. bhaṭārār

from bhaṭṭāra from bhartā-ara.

pārvvarumman (5-13) The brāhmans also. s. m. pl. acc. + um.

T. pāppān, pārppān; M. pāppān, pārppān; Te. pāruṭa,

pāruṭu pāruva - a Brāhman. N.K. hāruva. nom.

parvvarum (6-18) acc. pārvvarumān (6-13).

pārvvarumān (6-13) The Brāhmans. s. m. pl. acc. um.

pārvvarum (5-18, 6-18) The Brahmans. s. m. pl. nom. um.

pāla.....(38-2) ?

[pālisidom (Dev. 21. E.I. XI) (is) a protector. adj. s. m.
sg. nom. of pālisida - pp. of pālisu - to protect, from
Skt. pāl - to protect. T. pālikku (caus.) Te. pālinu
(caus.)]

pālum (3-3) Milk s. n. sg. nom. um. T. pālu, Te. pālu,
M. pālu. - milk. N.K. hālu.

pāvu (20-1) a snake. s. n. sg. nom. N.K. hāvu from pāy - to
spring. T. pāmpu. Te. pāmu. M. pāmbu; Tu. hāvu - a
snake.

pās' upatamariyādeyā (63-15) s. n. sg. acc. (?) Slw. °mariyāde
Rules of conduct according to pās' upata doctrines.
(sarvvadars' ana Saṃgraha:)

prāsādāntaramān (25-2) Another palace. Slw. °antara. s. n.
sg. acc.

pin (21-4; 56-3) the back. adv. of place. T. pin - after-
wards, behind. M. pin - the backside, behind; Te. pidapa-
after. Te. pimmaṭa - afterwards.

pinduvvāle (3-1) ruled before? Rice has Pombrucāle - while
making pambucca.

pirigum (37-2) fut. 3. n. pl. of piri - to separate. Kittel
does not give it in this sense, but gives hiri - to pull
out. T. piri - to disjoin. Tu. piriyni - to separate.
M. piri - to separate.

prthivivallabha Mamgaḷisaṇā (1-1) Of Mamgaḷisa, the favourite
of the world. Slw. Mamgaḷisa. s. m. sg. gen. yamga

brother of Kirtivarmman. K L 151 App. p. 2.

pūnyadī (5-9) by the fruit of previous good deeds. Slw. pūnya-
s. n. sg. loc. in form, instr. in meaning -

purākṛtam (61-8) the ancient karma (Fleet) the deeds done in
the past. Slw. kṛta- s. n. sg. nom.

[pulla (Dev. 14. E.I. XI) the grass. s. n. sg. acc. Another
form pullam (Dev. 11) T. pul; M. pul; Te. pullu;
Tu. pullu, hullu - the grass.

pullam (Dev. 11. E.I. XI) s. n. sg. acc.]

puṣpasēnācāri (47-2) s. pr. m. sg. nom. Slw. but gen. in
meaning.

pulu (1-4) a worm. s. n. sg. nom. T. pulu, M. pulu,

Te. purugu, puruvu. Tu. puri - a worm.

pūjyamānan (36-4) being honoured. Slw. °māna- adjs. m. sg.
nom.

pūjedandu (25-2) having honoured him. Slw. pūje-. adv. pp.
of tar - to bring, to give, in-composition with pūje -
worship. See varapūjedandu (25-2).

pūjyāsthalamān (59-1) the place worthy of honour (worship)
s. n. sg. acc. Slw. sthala-.

pūdōm.....li (65-14) ?

pūti (3-8) (A flower garden, the name of one of the 21 hells.
s. pr. n. sg. nom.)

puti-enva (63-22) called pūti (enva - fut. p. of en - to say,
to call.)

pūni (1-2) Having agreed or promised to undertake. adv. pp.
of pūn - to vow, to promise. But Kittel & Sund give
only pūn - promise and not pūn (vide Sund dhātupāṭha 370)

T. pūṇ - to undertake a course of duties; M. pūṇuka - to be yoked to, to put to. Tel. pūnu - to try. In other inscriptions pūṇdu. E.C. VII. Sb. 299; E.I.XVI. p.70. pūrvamariyādeyā (63-13) The ancient usages. Slw. °yāde. s. n. sg. acc.

pr̥thivīrājyaṁ keye (5-3; 6-2) When reigning over the earth.

Slw. pr̥thivīrājyaṁ keye - inf. of key - to do. Another form °rājyaṅgeye

pr̥thivīrājyaṅgeye (65-4) While ruling the kingdom of the earth-keye - inf. of key - to do.

pegurama (24-3) s. pr. m. sg. nom.

peran (61-6) another pron. m. sg. nom. From pera - outer

place; the outside. Other form: pelan (3-4) M.K. hera N.K. hora. T. piran - a stranger. M. piran - another; Te. pera - another.

peran (3-11) whoever else. adjs. m. sg. nom.

periyā (5-5) Great, heavy. adj. s. n. sg. gen. T. peridu -

that which is great; periya - great; perugu - to increase; perukkam - increase. pār, peru - great, large; M. perukuka to grow large; Tel. perugu - peruvu - to increase; pedda - great, old. pelucu, perucu - to increase. Tu. periya - large.

perggoravam̐ (21-4) the great guru. Slw. guru. s. m. sg. nom.

re: per, see periyā (5-5) and peluce (3-8). Guravam̐ goravam̐ cf. sote and sode for sudhā (Skt.) bojāṅga for bhujaṅga; kodu for kuḍu. E.I. XVI. p.81. 1067 A.D.

perjediya (31-2) of perjedi s. n. sg. gen. Possibly per -
big, large, with jedi from jate. N.K. jede. perjediya -
of big matted hair. N.K. Hejjede.

pertvānavams'adon (45-1) He of the pertvāna family.

Slw. vams'a. adj. s. m. sg. nom.

pelan (3-4) adj. s. m. sg. nom. Another form of peran (9) (No
one else). Either l is a mistake for r, as in tīlthadol;
or l was original & r later. See peran (61-6; 3-11)

pelcuqe (3-8) may (it) increase. Optative pl. n. of pelcu -
to increase (not found in Kittel or Smd) Smd. dhātupāṭha
165 is percu. N.K. heccu. T. pēl - large, great
perugu - to increase; M. same as Te. peruca, peluca,
pelcana - greatness. Tu. percum - to increase.

pēriyā (6-5) Same as periyā. adj. s. n. sg. gen. T. pēl,
pēr; M. pēr; Te. pēru - great, large. Te. pērucu -
to increase.

pēlda (25-1; 34-2; 38-1) mentioned by, prescribed. pp. of
pēl - to say. N.K. hēlu. T. pēlu - to say. M. pēcu.
Te. prēlu, pēlu - to speak.

pokka (35-4) entered. Past. 3. sg. m. of pugu (pogu) - to
enter. N.K. hogu and hokka. inf. poge (3-7) pugu
probably the more ancient form and pogu later.

T. puku - to enter. Past pukkēn; N.T. coll. pugundēn;
M. pūku - to enter. Past. pukka; Tu. pogguni - to
enter.

pogevōgi (3-7) entering and taking. poge: inf. of pogu

(pugu) - to enter. pōgi - adv. pp. of pōgu - to go.

poge pōgi - pogevoḡi. pōgu - N.K. hōgu. T. pō, pōgu - to go. Past pōnēn, pōyinēn. Fut. pōven; neg. pōgen.

M. pōka - to go. Te. pōgu. pōvu. pō - to go.

Tu. popini - to go. DR p. 154 of ATP 1929

ponḡolvicitragirikūṭamayam (49-3) of the beautiful golden mountain. Slw. ponḡolva - adv. ftuḡ p. of kol-.

Probably ponḡolva and citragirikūṭamaya-. s. n. sg. acc.

podeḡa (14-1) That had covered. pp. of pōde - to cover.

(pudi in some inscriptions. cf. pugu and pugu) T. putai- to hide to cover. M. puta - a cover, an outer garment.

Tel. podi, podugu - to cover. Tu. pudepuḡi, podepuḡi- to put on clothes, to brood as a hen over her eggs.

poragu (8-30) The outside. s. n. sg. nom. From porā - the outside. T. puram - outside, exterior. M. puram - the back, the outside; Te. pora - the exterior covering.

polladum (61-7) The evil also. adj. s. n. sg. nom. um (N.K. holladu, hole) T. pol - to agree with, negative of this is pollā. T. pollā, pollāda - bad, vicious. (neg. of pom - to shine) M. pollā - to be bad, evil.

Tel. pollu - useless; Tu. polle - slander, backbiting.

polikēsīarasara (2-2) s. pr. m. pl. (hon.) gen. - King

polikēsīi{s. T. aras'an, irasan - a king. M. araca - a king. Te. arasu. Tu. arasu - Caldwell & Kittelsay

arasu is from rājā. KLISI 81 VIII. App. P. 1.

polipukolliiyum (3-9) Probably ^{place for} ~~excelling in~~ waving a firebrand;
the granary of good fortune. pol - to excel; kolli -
a firebrand. polipu - good luck. olli - granary. s. n.
sg. nom. & un. ?

pōldu (14-1) having cut asunder. adv. pp. of pōl - to split.

T. pōl, pōlu - to split. M. polikka - to cause to be split

ba.

baṭarimge (63-4) to the bhaṭṭa. Plw. bhaṭṭa > baṭa. Skt.

bhartā. s. m. pl. (hon.) dat. T. paṭṭan - a learned
man, especially one well-versed with philosophical systems;
a lord; M. bhaṭṭan - Te. bhaṭṭudu - bhaṭṭuvādu - a
learned man. Tu. bhaṭṭe - a priest.

Banavāsiya (8-27), 37) of Banavāsi. Slw. vana-vāsi-. s. pr.
Kittel: = a forest spring, Chandanibhūhi. p. XXXV.
n. sg. gen. also called vajayant; SKB. p. 278; Ind. An. III. 273;
bandu (61-8) having come. adv. pp. of bar - to come.
XIII. p. 329; VIII. p. 244.

T. vandu (pp.) M. vandu. Te. vacci.

ballittu (61-7) Strong. adj. s. n. sg. nom. used predicatively
from bal - strength (cf. T. valindadu, K. balitu).

bra.....imge (63-3)?

Basantakumara (8-2) S. pr. m. sg. nom. Slw.

bādhippa (61-5) causing distress. fut. p. of bādhisu - to

cause distress, from Skt. bādhi - to harass. cf. mudippidār

Bāladēvaguruvadigaḷ (22-2) s. pr. m. pl. (hon.) nom. Slw. °guru

bālē (21-4) Maiden. Slw. s. f. sg. voc.

bālā (21-1) Of a sword. s. n. sg. gen.

T. vāl, M. vāl, Te. vālu - a sword. Tu. bāl - a razor

biṭṭa (62-7) that was granted. pp. of vidu (biḍu) to leave
 biṭṭe, past. 1. pers. sg. N.K. colloq. biṭṭe, biḍisidaru
 past. 3. pl. of biḍisu - causative of biḍu; bitta for
 biṭṭar. Perhaps the r is left out by oversight.

T. viṭṭa, M. viṭṭa, Te. viḍicina.

biṭṭayōl (61-9) in the same way as releasing. adjs. n. sg.
 nom. used as an adv. cf. biṭṭa and vol.

biṭṭe (7-4) made a grant. past. 1. sg. from biḍu - to leave
 colloq. N.K. biṭṭe (past 1. pers. sg.) ?

biḍisidaru (7-7) granted, caused to be left. Past. 3. pl. of
 biḍisu - caus. of biḍu - to leave.

bīranuggi (7-10) ?

besageyvallī (63-3; 64-3) while worshipping. Slw. besa
 from vidhā - to honour. To worship (?) according to
 Kittel. vas'a, besa and baṣa seem to be more apt.

bēgam (35-1) quickly. Slw. s. n. sg. nom. Used as an adv.
 N.K. bēga. T. vēgam - swiftness. Te. vēga, vēgamu -
 quickness; M. vēgam - haste; Tu. bēga - speedily.

bha.

bhaktiyim (20-3) with devotion. Slw. bhakti- s. n. sg. instr.

Bhaṭṭārakar, bhaṭṭarar, bhaṭṭaraka (18-1) Pkt. for bhartṛ-
 venerable or worshipful person, used of gods, scholars and
 men of rank; a kind of s'aiva monk. bhaṭṭa < bhartṛ-
 doctor. a designation of great scholars. baḷara is the
 Title. of bhaṭṭāraka (See E.C. II. 49. Dēvaṇandibaḷara.

bhaṇṭāraka is from bhaṭṭāraka. There are two reasons for this nasal.

I. -ṭṭ- is written in early inscriptions as Pṭ, like all long consts. The^o is like an anusvāra and hence bhaṇṭāraka and later bhaṭṭāraka.

cf. (1) hesarani^oṭu for hesaraniṭṭu E.C. IV. Hg.112 (1342)

(2) ta^opīdavanu for tappīdavanu "

(3) ca^okravarttīge for cakkravarttīge "

Why not for -tt- is not known.

(4) ta^onaguru (2) do.

(5) a^onadāni (8) E.C. IV. HS. 94, 1262.

(6) vu^onata (15) E.C. VII. Sk. 3131. 1390.

(7) ga^ode (15) for gadde)

(8) si^odāya (16) for) E.C. IV. Hg. 112.
siddāya)

(9) gopa^oṇa for gopaṇṇa E.C. VII. Sk. 282.

(10) gu^omaṭṭanāthana (4))
sa^onīdhīyalli (4)) E.C.II. 342, (1412).

(11) .sampa^onarum E.C. IV. Hs. 101.1450.

This explains some of the nasals in the Pkt. loan words like *sunke. bhavīlammū*.

II. There is paṇḍāra gopāladēvaru (E.C.III. TN.97, 1276) 29.
paṇḍāra - not in Kittel.

T. paṇṭāram - a religious mendicant wearing beads and yellow garments; a monk; Skt. pīṇḍāra - a religious mendicant or beggar; a cowherd; a term of censure.

bhaṇṭāraka may probably be a contamination between paṇḍāram and bhaṭṭāraka.

bhadram (āgi) (29-2) firm, happy, auspicious, prosperous.

Slw. bhadram. s. n. sg. nom. subject of āgi.

Bhadravāhusacandrahuptamunīndrayugmadin (29-1) with the

pair of the great sages, Bhadravāhu and candragupta. s.

m. sg. instr. Slw. yugma- See I.Ant. XXI. p.156;

E.C.II. *Introd.* pp 36-42; § *T.* IV. p.22; SKD. p.284.

bhamtamum (3-3) the paddy produce. s. n. sg. nom. Skt.

bhakta Pkt. bhatta (shared out) M. bhāt (n) (ND),

N.K. batta and bhatta. cf. baṇṭa from bhāṭa - a warrior

from bhr̥ta - hired. cf. bhattamum (24) E.C.IV. Hg.4.

750, A.D.

bhavavit (50-3) knower of this existence. Slw. s. m. sg. nom.

bhāgakam (8-3) to the share of. Slw. bhāga- s. n. sg. dat.

am; acc. bhāgamum; M. nom. bhāgi.

bhāgamum (3-9) the share also. Slw. bhāga- s. n. sg. acc. um.

bhāgi (20-4) a participator. Slw. s. m. sg. nom.

Bhāvagāmundaṇu (8-37) s. pr. m. sg. nom. + Tu. (-um) re:

gāmunda. See Edeyagāmundaṇum.

bhūmi (4-4) Land. Slw. s. n. sg. nom.

bhr̥atasayyamam (52-1) Filled with concentration or self-

control. Slw. s. m. sg. nom.

bheḷli (62-16) Silver. s. n. sg. acc. from beḷ - White. bh-

is a mistake for b-. N.K. beḷli, cf. Skt. rajata.

cf. T. veḷli (silver) whiteness, venus, Friday. M. veḷli

(same as in T.); Tel. veṇḍi - silver; Tu. beḷli - silver.

ma.

maga (8-29) son. s. n. sg. dat. in apposition with

Dēvereyage. T. makan - son. M. makan; Te. maga - manliness; a male: magaḍu - a man, a husband; Tu. mage - a son; magāḍlu - sons.

mattalu (65-14) a measure of land (mattar). mattalu not given by Kittel. T. maṭṭu - a measure, a standard, amount, limit; maṭṭukkōl - a measuring rod; m. maṭṭu - measure, limit; Te. maṭṭu - a measure; Kan. maṭṭu, maṭṭa - measure, limit. The proposed derivation from wartane - a measure of 50 maṇḍalas is not correct. mātra - measure size, height, depth, length, quantity; mātrā - a standard of measure, a foot. mattar (and later mattal) is from mātrā.

madure (20-1) s. pr. n. sg. Slw. madhurā.

mañjuvōl (37-1) like the dew. s. n. sg. nom. used as an adv. of manner. T. mañcu; M. maññu; Te. mancu.

manam (44-4) (the state of) mind. Slw. s. n. sg. acc. in meaning, nom. in form. acc. manavam; loc. manade.

manade (62-9) in the mind, Slw. mana-. s. n. sg. loc.

manavam (52-3) the mind, s. n. sg. acc.

maranam (35-2) death. s. n. sg. nom. Slw.

malemēl (35-4) on the top of the mountain. s. n. sg. nom.

used as an adv. of place. T. malai; M. mala; Te.

mala; Tu. male - a hill overgrown with forest.

mayūragrāmasaṅghasya (52-5) Part of a Skt. s' lōka. cf.

navilūrsamgha.

marali (63-3) again; adv. pp. of maraḷ - to turn back. Used as an adv. T. marra, mara - another, next; Te. maralu to turn back; Tu. maru - next, following.

mariyādeyan (62-15) The usage. Slw. °yāde- s. n. sg. acc. T. mariyādaḷ - propriety, limit; M. maryāda - limit, custom. Te. mariyāda - method, procedure; Tu. maryādi, mariyādi - custom, usage.

malanūra (23-1) of malanūr, s. pr. n. sg. gen; T. ūr, M. ūr, Te. ūru, Tu. ūru - a village, a town. (Malanūr - hilly town)

mahānantāmatīgantiyār (44-2) Holy Anantāmatīgantiyār. s. f. pl. (hon.) nom. Slw. °ganti-

mahāgirimā.....gale (35-3) ascended the great mountain? Slw. mahājanakke (7-4) To the people of the village. Slw. °jana- s. n. sg. dat.

mahātavan (35-2) The great ascetic. Slw. °tava- adj. s. m. sg. nom.

mahātavadi (35-4) great penance. Slw. °tava. s. n. sg. loc.

mahādantāgradul (21-4) In the great fangs (of the cobra) Slw. agra- s. n. sg. loc.

mahādēvan (35-1) adj. s. m. sg. nom. °dēva-

mahādēviyarum (62-4) s. pr. f. pl. (hon.) nom. Slw. °dēvi.

See QJMS. Jan. 1933. See E.C.VI. Introd. p.5.

mahāparūtadul (20-2) - on the great mountain. Slw. °parūta - s. n. sg. loc.

mahārājādhirāja paramēs' varabhaṭṭārakar (7-2) adj. s. m. pl. (hon.) nom.

māḍi (7-7) having done. adv. pp. of māḍu - to do. vb. past.
3rd. m. sg. māḍidom (65-23). caus. past. 3. sg. m.
māḍisidom.

T. māḍal doing; M. māḍuka - to build, to construct;
māṭṭam - making. Kan. māṭa. Tu. māḍavum - to cultivate
the land, māṭa - sorcery.

māḍidom (65-23) Made this. vb. past. 3. sg. m. of māḍu - to
do. See māḍi.

māḍisida (2-3) That caused to be made. pp. of māḍisu -
causative of māḍu - to do. T. māḍal .

māṇākar (30-1) disciple. T. of māṇavaka. s. m. pl. (hon.)
nom. T. māṇavaken, māṇākan - a pupil. M. māṇavan - a boy
a student. māṇākan - a friend of the bridegroom.
Te. māṇavakuḍu - a boy. Tu. māṇi - a Brāhmin boy.
Skt. māṇavaḥ, māṇavakaḥ - a boy, a Brahmin boy.

mādhavan (61-6) viṣṇu, Slw. mādhava- s. m. sg. nom.

mādhuryam (61-5) Sweetness, s. m. sg. nom. Slw.

mādhuryamge (61-5) to the sweet. s. m. sg. dat. Slw. dhurya-

mānadā (27-3) of self-respect. Slw. māna- s. n. sg. gen.

māranānu (8-29) s. pr. m. sg. nom. ānu (m) Slw. māra-

mālākārargge (1-3) To the garland makers. Slw. ^okāra- s. m.

pl. dat. *mālā - aṭaṭṭa. End 297. Kikkil's dict. XV. F. 10. 12.*

māsēnar (25-1) s. pr. m. pl. (hon.) nom. Slw. ^osena-.

mikkudān (25-2) which surpassed. adj. s. n. sg. acc. of mikka -

pp. of migu - to exceed, to remain over. T. miku - to

surpass. Mincu - to exceed; M. miku - to surpass;

Te. mimcu - to surpass; mikkilu - to become great;

Tu. mikkum & miku - to surpass.

first fruits
 mīsel midēyum (3-6) has consecrated. s. n. sg. nom. um. From
 migisal - that which is left for or is different from;
 anything untouched or undefiled; T. miṭṭu - the balance;
 first fruits set apart for sacred uses; Te. mīḍu -
 consecrated; Tu. mī - portion.

M. midī - unripe fruit;

Te. midī "

Tu. midī "

K. midī "

mīledōr (43-2) Those that surpassed. adj. s. m. pl. nom.

probably from mīrida from mīru - to go beyond. T. mīru,

M. mīru. Te. mīru, Tu. mīrum - to transgress - (l used
 for *probably*).

muṭṭidon (20-1) he who is bitten or touched by. adj. s. m.

sg. nom. from muṭṭida - pp. of muṭṭu - to touch;

T. muṭṭu - to thrust against. M. muṭṭu - to touch;

Te. muṭṭu - to touch; Tu. muṭṭumī - to touch.

mukham(āge) (5-11) The leaders or the prominent or the first

people. Slw. mukha-. s. n. sg. nom.

mukhavu (6-11) same as mukham. s. n. sg. nom.

mugiva (54-2) fut. p. of mugi - to contract. To choose, to

end. T. muki - to end. mukivu - end; Te. mugiyu - to

end; Tu. mugiturum - to finish.

muḍippidar (16-1; 17-1; 19-2) caused to end. Past. 3. pl.

m. of muḍippu - causative of muḍi - to end. other form:

muḍippidār (12-3). T. muḍi - to end. mūrru - the end.

M. muḍi - to finish. muḍippu - end. Tel. muḍipu - to end.

mudippidār (11-2; 12-3; 13-2; 22-2; 23-2; 31-5; 32-2) caused to end. Past 3. pl. (hom.) of mudippu - caus. of muḍi to end. See mudippidar.

(mu).....dippidār (11-2)

mudimegeye (62-5) dying. inf. of key - to do, in composition with mudime - becoming full grown. mudime - abs. s. from muḍi - old^age. T. mudiyam - a senior. mudu - old. T. murru - end. Te. muḍiyu - to grow old; mudimi - old age; Tu. mudiyum - to feel worn out; mudiyē - adj. old n. an old man.

muni (50-2) a sage. s. m. sg. nom. said to be a Skt. word.

But in Te. munivu - anger; K. munisu, muḷisu - anger;

Tu. munipu - anger; muniyuni - to hate.

munin (vratagaḷnōntu) (14-4) of a muni. s. m. sg. gen.

probably for muniyin. (See muni).

munipungavan (35-1) The chief of sages: Slw. munipungava-

s. m. sg. nom. (See muni).

mūrukanuṇḍu u (7-12)? muruku - a bit, from muri - to break?

mūrutīṅgaḷ (19-2) For three months! s. n. sg. nom. used

adverbially. See ondutiṅgaḷ. T. mūnru. M. mūnna.

Te. mūḍu; Tu. mūji.

mūrudēgulamān (63-24) three temples. s. n. sg. acc. See.

dēgula. and mūrutīṅgaḷ.

mūvetmūrā (3-6) Of the thirty-three. s. n. sg. gen.

mūvettumūrādēvejanam (62-14) Those thirty three gods. s. n.

sg. nom. janam treated as n. in such combinations (Skt. 92)

Slw. dēvejanam.

mū.....vvana.....(65-9) ?

mūva.....dēvapadam (7-5) ?

mṛtyuvaravām (45-1; 56-1; 58-3). approach of death.

Slw. mṛtyu - s. n. sg. acc. varavān from varavu from var -
to come. T. varavu - coming, arrival. M. varavu.

Te. varavu - a channel for the flow of water.

meccen (37-3) I do not approve. Neg. 1. sg. m. of meccu - to
approve, to admire. to esteem. T. meccu - to admire.

M. meccam- excellency, superiority. Te. meccu - to
praise, Tu. meccum - to applaud. O.K. Maru.

meṭṭi (14-2) Having trampled on. adv. pp. of meṭṭu - to
trample down. To step. T. meṭṭu, M. meṭṭu, Te. meṭṭu
to trample down.

meṇḍukam (3-4) ? m. endukum ? *in whatever line?*
news?

mettiyeki (3-10) ? plastering the floor? See accakammattiyeki

meṇṣage (62-16) Probably meṇṣuhoge - the peppersmoke ? or
meṇṣige - the name of the meṇṣige plant. Skt. aruṣ

T. miḷagu, Te. miriyālu. Kan. meṇṣu - pepper.

meḷḷagavāsaguruvar (26-1) s. pr. m. pl. (hon.) nom. Slw.
-vāsaguru-. K. meḷḷa - squint, meḷḷaga - a squinting man.
meḷḷa - to roll, as the eyeballs.

māṇ (61-10) and. Conjunction, M. K. mēṇ and mēṇu - what is
above, from mēl - above. m. mēn - what is above.

Superiority; menavan - a superior s'udra. (modern M.
mēnon).

mēl (14-3; 20-3; 21-1; 27-3; 33-2; 44-3). The top, on.

s. n. sg. nom. used as an adv. of place. Other form mēlam.

mel. - K. the top part; T. above, the sky; M. what is above; Te. better, superior; Tu. the upper part. adj. higher, adv. hereafter.

mēlam (62-14) moreover. s. n. sg. nom. am. used as a conjunction - moreover. T. mēlum - moreover, further.

modalina (n) (62-7) former original. s. n. sg. gen. of modal - thefirst, the beginning, probably from mudu - old adv. from. T. mudal - the first, the beginning; M. mudal; Te. modalu, mrōlu - first, Tu. mudel - origin cause, M.K. modala. cf. paḍuval; mūḍal, i.e. mudu + inf suffix = mudal.

modeya (31-3) - of the Muñjagrass group. s. n. sg. gen.

Slw. muñja? Mode from mudu - to advance in growth(?) The guru probably belonged to a particular group which had the muñja grass for its emblem.

moleūrā maṇiyagāmuṇḍarum (5-9) s. pr. m. pl. (hon. nom. um. (Rice)

K. maṇiya - superintendence of temples, maṭhas, customs palace charities. T. maṇiya - same as M.K. Te. maṇiva-kāḍu. Now maṇiyagāra - a subordinate revenue officer.

molejarāmaṇiyagāmuṇḍarum (6-9) Same as moleūrā- (Fleet)

mōniguruvaḍigala (19-1) of mōniguruvaḍigal. s. m. pl. (hon.)

gen. Slw. guru- mōni for mauni-.

mōniguruvara (12-1 & 2). of moniguruvar. s. m. pl. (hon.)

gen. Slw. guru- mōni < Skt. maunin.

mauniyācāriyar (50-1) S. pr. m. pl. (hon.) nom. Slw. āgāri

pkt. mōni Skt. maunin.

ya.

yatīyam (34-2) religious vow. i.e. sanyasana. Slw. yati-

s. n. sg. acc. Skt. yati - an ascetic; restraint;
check; contro.

yipadūy (63-5) ? K. padu - a place of refuge for wild
animals between stones or in rocks ?

yendu (43-3) saying. adv. pp. of en - to speak, to say.

T. enru (pp.) See endu. cf. yalliya (51) yādinātha (57)
yācāryya (58, 84, 87, 93, 94) yāruvaṇam (59) yaṣṭavidha
(86), yadu (95) E.I. XV. 337.

ra.

ramyasuralōkasukakke (20-4) To the delightful happiness or
pleasure of suralōka or the world of gods. Slw. suka-.
s. n. sg. dat. see akṣiṃanākke.

Ravicandanum (5-8; 6-8) s. pr. m. sg. nom. + um. Canda ^(Skt.) Candia.
Slw. Ravicanda.

rāgasankhyāgati.....(46-3) ?

rāgadvēṣatamōmalavyapagatar (15-1) Free from the black dirt of
attachment and hatred. Slw. °gata-. adj. s. m. pl. (hon)
nom.

rājadaṇḍamum (62-12) Also the punishment by kings. Slw.

daṇḍa- s. n. sg. nom. + um.

rājapūjyam (32-3) The honoured of kings. Slw. part of a
Skt. s' lōka.

rājas' rāvitam(āge) (5-12; 6-12) in the shape of a royal

proclamation. adj. s. n. sg. nom. I. Ant. VIII. p.286

has the same expression; also 'nagaras' rāvitam.'

rājñīmatīgantiyār (43-1) s. pr. f. pl. (hon.) nom.

rājyava (45-2) the Kingdom. Slw. rājya. s. n. sg. acc.

riṣigīris'ilemēl (36-3) on the rock of the Rīṣi (holy)

mountain. Slw. °s'ile-. s. n. sg. nom. (adv)

Rēvamagāvigānu (8-31) s. pr. m. sg. nom. u (for um) Slw.

gāviga from gāmiga-.

la.

lakṣaṇavantar (20-2) those acquainted with the symptoms.

Slw. °vanta- s. m. pl. nom. But here vanta - the possessor

of the knowledge of lakṣanas; hence -vanta - -jña.

lakṣyam (59-1) fut. p. - to be indicated, to be observed;

N. object aimed at, aim, prize, example, disguise.

lām̐jigēsaramdēvarke (1-2) for the god, lām̐jigēsara (viṣṇu)

Slw. °sara- s. n. sg. dat. Te. lām̐ja, lām̐jika,

lām̐jiya, lām̐je - a harlot. from Skt. Lañjikā.

Skt. Lañjikā, Lañjā - a prostitute, a harlot; Lakṣmi ;

from lañj - to blame, to dwell, to shine, to censure.

likitam (20-4) written. Slw. adj. s. n. sg. nom. from pp. of

(Sk)likh - to write, other form: likhitam (8-36).

likhitam (8-36) written. Slw. adj. s. nom. from pp. of likh -

to write.

lekkisaduṁ (58-1) not reckoning. neg. inf. of lekkisu -

caus. of lekka - Tab. of lēkhā - reckoning ṁ.

Te. lekka - lakṣyam, lekkiṇcu - to attend to.

Tu. lekkiyuṁ - to reckon.

lo.....kkaluṁ (64-4) ?

va.

vanadoḷ (52-2) In the forest. Slw. vana-. s. n. sg. loc.

vandu (inisu) (29-2) A (little) numeral adj. sg. nom.

qualifying 'inisu' - this much. vandu for ondu (one)

See omdu.

vandu (33-2; 36-1) having come. adv. pp. of var - to come.

In 33-2, vvandu for vandu. T. vandu (adv. pp.) M. vanda

Te. vacci (adv. pp.) Tu. bandu (adv. pp.)?

vvandu (33-2) having come. Same as vandu (36-1)

vvarapūjedandu (25-2) having offered holy worship. Slw.

varapūje-;tandu - adv. pp. of tar - to bring, to give in
composition with varapūje -. T. tandu (adv. pp.)

Te. tecci (adv. pp.) Tu. tandu (adv. pp.) See tandu.

varppin (41-2) by firmness. s. n. sg. instr. (?) M. K.

balpin, balupin, baluhin, T. varppu - firmness, strength.

T. val, vali, valu - strength. firmness. Te. balu -
strength. Tel balupu - strength.

valīyarādili.....ḷigalge (4-4) ?

vaḷḷiggāmeyara (6-6) Of the people of vaḷḷiggāme from

valligrāma. Other forms vaḷḷirgāmeyara, M.K. ḷaḷagāmve
(E.C.VII. Sk.114)

(Fleet poci: Nos. 152-212 inclusive) N.K. ḷaḷagāmi (Rice)

Slw. Valligrāme- s. m. pl. gen. cf. ḷaḷligāve (E.C.VII
Sk. 100).

vaḷḷirgāmeyara (5-6) Same as vaḷḷirgāmeyara.

val (29-1; 34-1) most certainly. Adv. of manner. Probably

from vala- strength (?) Other form valam (35-4); valav

(-m- > -v-) (35-4).

valav(adu) (35-4) Most certainly. Adv. same as val.

vasantakumāra (8-5) s. pr. m. sg. nom. Slw.

vratagaḥ (14-4) The religious vows; Slw. vrata-, s. n. pl.
nom. in form, acc. in meaning.

vratas'īlanonpiguṇadīm (33-1) by virtue of religious vows,
noble character and devotional acts. Slw. vrata s'īla-
and guṇa-. s. n. sg. instr.

vāgarā (7-6) s. pr. n. sg. gen.

vāraṇās'iyalul (5-13) at vāraṇās'i. Slw. vāraṇās'i- s. pr.
n. sg. loc. Other form vāraṇās'iva-d-ul (6-13).

vāraṇās'ivadul (6-13) at Vāraṇās'i. Slw. 'nās'i-. cf. Baraṇas'
ivada I.Ant. XIX. p.145 and Baraṇās'iva- E.I. VII. p.202
AD.866. s. pr. n. sg. loc. probably a contamination
between varanās'i and s'iva.

vārddhiya (20-3) of the ocean. Slw. varddhi- s. n. sg. gen.

vāli.....bhāgmā (64-8) ? Slw. bhāga-. s. n. sg. acc. ?

vālvu (40-2) life, living here. s. n. sg. nom. T. vāl, M.
vāl, Te. Tu. bālu, N.K. bālu.

vicitrakanakaprajvalyadīm (25-2) with the splendour of

variegated gold. Slw. prajvalya-. s. n. sg. instr.

viccheyam (52-1) ? vidye? Slw. s. n. sg. acc. Pkt.

viccāya - renunciation;

viṭṭu (29-4; 34-1) having given up. adv. pp. of viḍu - to
leave. m. k. & N.K. biṭṭu. past. 3. pl. m. viṭṭār

(5-6; 6-6) adv. pp. in T. viṭṭu;; M. viṭṭu; Te. viḍici.

viṭṭār (5-6; 6-6) remitted. Past. pas. 3. pl. m. of viḍu -

to leave; from this ^{viḍu} to grant. T. viṭṭār. M.K. biṭṭan.

N.K. bittar-u. I.Ant. Vol. XIX. P.145.

vidyullategaḷa (37-1) of the streaks of lightning. Slw.

vidyullate-. s. n. pl. gen.

vittidalli (6-16) where it is sown. adj. s. n. sg. loc.

from vittida - pp. of vittu. - to sow. ^{OK. Vittu.} M.K. bittu.

N.K. bittu. T. vittu - to sow; a seed. vitai - a seed;

m. vittu - to sow, a seed; Te. vittu - to sow; a seed.

Tu. bittuni - to sow; bitt - a seed.

vidrumādhara s'anta sēnamunīs'an (29-3) The coral-lipped saṣe,

sāntisēna. Slw. °muni- s. pr. m. sg. nom.

vidhānadindu (34-2) In the manner prescribed. Slw. vidhāna.

s. n. sg. instr. used as an adv. of manner. See dvādas' adā.

vidhānamukhadin (44-) according to the rules prescribed.

Slw. mukha- s. n. sg. instr.

vinayācāraprabhāvan (36-2). s. pr. m. sg. nom. Slw. prabhāva-

vinayadēva Sēnamahāmuni (56-3) s. pr. m. sg. nom. Slw. muni.

vinayāditya satyās'rayaprithivī vallabhar (7-1), s. pr. m.

pl. (hon.) nom. (vinayāditya, the refuge of truth and the favourite of earth.

viparītamge (61-10) to the exceptional man. Slw. viparīta-.

s. m. sg. dat. voc. viparītā.

viparītā (61-7) the exceptional man (to the kali age)

Slw. s. m. sg. voc.

vipulas'rikaṭavapra nalgiriya (44-3) of the broad holy

mountain - kaṭa-, vapra. Slw. & °vapra - and giri -

s. n. sg. gen. Cf. Nalṭapa & Nāmpī.

vivaralke.....bbu..... (4-5) ?

vis'ōkabhātārara (39-2) s. pr. m. pl. (hon.) gen. Slw.
bhatāra-.

vīsa - (1) weight of exactly 3 lbs, 1 oz. 4 dr. with the
Cālukya ~~of~~ varāha; (2) Weight of 12 ozs. and 2 drs.
(1/4 of 1. above). Sanderson in his dictionary gives vīsa -
1/16 and vīse - five seers or the weight of 120 Rupees.

This word occurs again in I. Ant. VIII. p.286.

vṛṣabhanandīmuḥ s. pr. m. sg. nom. Slw.

veṭṭadul (25-1) On the mountain. S. n. sg. loc. Other form
beṭṭa-. N.K. beṭṭa. T. vira - to increase. vīru - to be
great. verpu - a hill. Tu. boṭṭu - high, lofty.

veṭṭeḍegūravadigaḷ (māṇākkai) (30-1). s. pr. m. pl. (hon).
nom in form, gen in meaning. veṭṭede - veṭṭa and eḍe
hill & place. Slw. guru-.

vedevalliyarā (6-7) of the people of Vedevalḷi.. s. m. pl.
(Rice)
gen. Other form vedevalliyarā (5-8) (Fleet)

vedevalliyarā (5-8) Of the people of Vedevalḷi s. m. pl. gen.
(Fleet)

veḷege (5-18; 6-18) May it grow! Optative. s. n. sg. of veḷe
- to grow. To increase. M.K. beḷe, N.K. beḷa.

T. viḷai - to grow. M. viḷa-, neg. inf. veḷeyāde (5-16;
6-16).

veḷeyāde (5-16; 6-16) Without growing. neg. inf. of veḷe -
to grow. M. K. & N.K. beḷeyade. T. viḷaiyāmal - without
growing.

veḷgoḷa (29-3) - of veḷgoḷa. s. pr. N. sg. nom. in form, gen.
in meaning. In the later inscriptions, Beḷugūḷa (E.C.II.

333-10. 1206 A.D. E.C.II. 334-20. 1282 A.D.; E.C.II.

336-20, 1279 A.D. E.C.II. 347-35, 1278 A.D.)

Belugulada E.C.II. 341-1325; Belugula E.C.I. 10, 1544.

Belugula E.C.II. 249, 1723 A.D.

N.K. Belgola. Velgola is from vel - white; kola - a tank; T. vel ~~aven~~ - white, kulam - a tank; M. vel, ven - white; Te. vennelagutti - the moon, where ven - white. venna - butter; Tu. bili - white.

velmādadā (22-1) Probably velmādadā. where māda - a palace, velmāda - a white palace, or velmāda may be the name of a village, where māda is the title of mahādeva. s. m. sg. gen.

vēgūrā (15-2) of vēgūr. s. pr. n. sgl gen.

vōkūliyānu (8-30) s. pr. m. sg. nom. ānu (or).

s'a-

s'ala.....a.....munda (7-13) ?

sāntapana (8-28) - of s'āntapa. s. pr. m. sg. gen. Slw.

s'āntapa-. appa - the usual termination of (father) proper names of persons - particularly of s'aivas, as a term of respect. T. appa, M. appa, Te. appe, abbe, abba, Tu. amme, Probably from Skt. amba - father. (Kittel) but 2 āhma

s'āntararasā (64-1) of s'āntarasa. s. pr. m. sg. gen.

See. E.C. VI. Introd. p.10.

[s'āntivarṃma (Dev. E.I. XI.) s. pr. m. sg. nom. Slw.]

s'āpade (20-4) by the curse. s. n. sg. loc. Slw.

s'āsanama (8-28) the deed or document of gift. Slw.

s'āsana-. s. n. sg. acc.

s'ikhimēle (21-1) on fire. Slw. s'ikhi- s. n. sg. nom. e
used as an adv. of place.

s'ilātala.....(59-3) (on) the rock.....Slw. s. n. sg. ?

s'ivanile paḍedān (36-4) attained the abode (or condition) of
happiness. Slw. s'ivanile past. 3. sg. m. of paḍe - to
get. ~~in-composition~~ with s'ivanile (happy condition)
(nile is not in Kittel). nela - earth. nele - a bode.
nila, nila^{va}- the door frame. T. nilai - state,
condition, place. M. nila - place, position. Te nela -
place; Tu. nile - firm. Tu. nela - earth.

s'iṣṭṭiyar (19-1) woman disciple. Slw. s. f. pl. (hon.)
nom. cf. dēvedṭṭiyerindum. cf. s'iṣya.

s'iṣṭajanapriyan (61-1) Beloved by the good people. Slw.
°priya. adj. s. m. sg. nom.

s'iṣya (11-1. f; 12-2, m.) disciple. Slw. s. f. & m. sg.
nom. cf. s'iṣṭṭiyar.

s'iṣyar (18-1; 22-1; 23-1; 31-2; 32-1; 50-2) disciple.
s. m. pl. (hon.) nom. slw.

s'īlādīm (43-2) by conduct. Slw. s'īla- s. n. sg. instr.

s'uddhātmasaṃyōddhakar (15-1) a pure-souled warrior.

Slw. °saṃyōddhaka- adj. s. m. pl. (hon.) nom.

s'ubhāṃgade (34-1) in his auspicious body. Slw. °aṃga-.

s. n. sg. loc.

s'ailaduḷ (34-2) on the mountain. Slw. s'aila- s. n. sg. loc.

s'rī (3-1; 5-1; 11-1; 14-1; 21-1; 23-1; 25-1; 26-1; 27-1; 28-1
29-1; 30-1; 32-1; 36-1; 42-1; 45-1; 49-1; 50-1; 52-1)

Wealth. Prosperity. This is used as an auspicious sign at the commencement of letters, manuscripts and inscriptions, *sometimes for the needs of metre*.

s'ri Agaliya (moniguru vara) (12-1). s. pr. n. sg. gen.

s'ri is used as an honorific prefix to the names of eminent and holy persons and places.

s'ri ulḷi kkalguruvadigaḷ (10-1) The guru of Uḷḷikkal.

slw. guru. s. m. pl. (hon.) nom.

s'rikīrṇāmalapuṣpa.....r (15-4) strewn with flowers....

s. m. pl. (hon.) nom.

s'rikolattūra (42-1) of holy kolattūr. s. pr. n. sg. gen.

s'ri Jambunāygir (17-1) Holy Jambunāyakiyar. Slw. nayaki-

s. f. pl. (hon.) nom. ?

s'ri Jinamārggar (60-1) Follower of the Jaina path.

Slw. margga adj. s. m. pl. (hon.) nom.

s'rītapamān (44-1) Penance. Slw. tapa-. s. n. sg. acc.

s'ri Tīrtṭadagirivadigaḷ (9-1) s. pr. m. pl. (hon.) nom.

Slw. s'rītīrttha and guru.

s'rpi Dēvacāryya.....(48-1) s. pr. m. sg. ?

s'rinavilūr Saṁghadā (55-1) s. f. the holy navilūr saṁgha.

S. pr. n. sg. gen.

s'ri Neḍuboreya (13-1) of holy neḍubore. neḍubore - central mound. s. pr. n. sg. gen.

s'ripālarāma.....re (7-9) ? S. pr. nom. sg. ?

s'ripurttiya.....(58-3) of s'ripurtti.

s'ripūrānvayaḡandhavarṁma Namita s'rīsaṁghadā (59-2) bowed to

by Gandhavarmma, the fortunate Lord of Pūra family.

Slw. saṃgha- s. n. sg. gen.

s' rīpr̥thivīvallabhamahārājādhirāgaparamēs' varabhaṭārar (5-2)

adj. s. m. pl. (hon.) nom. Slw. °bhaṭāra-

s' rīperumālū gurvadigaḷā (11-1) of holy perumālu gurvadigaḷ
perumāl - big person ?

s. pr. m. pl. (hon.) gen. slw guru.

s' rīpogillisēndrakamahārājar (5-3, 6-2). s. pr. m. pl. (hon.)

nom. slw. °rāja-. SKD p. 292; J. Ant. XIX. p. 142.

s' rī Bhaṭāraḷa (18-1) adj. s. m. pl. gen. Slw.

s' rīmat (1-1; 47-1) same as s' rī.

s' rīmatu (62-1) same as s' rīmat.

s' rīmadgaḷadēvara (40 (a) 1) of the celebrated Goudadēva.

s. pr. m. pl. (hon.) gen.

s' rīma citravāṭana (3-1) s. pr. m. sg. nom.

Slw. The Ahupa king
See SKD p. 309.

s' rīnēghanandimūḷa (53-1) s. pr. m. sg. nom. Slw.

s' rīrūpalīlāadhanavibhavamahārās' igal (37-2) the great treasures
of beauty, pleasure, wealth and power. Slw. °rāsi-. s. n.
pl. nom.

s' rīvikramādityabhaṭāraḷa..... (4-2) s. pr. m. sg. ?

s' rīvijayādityabhaṭāra..... (65-2 & 3) s. pr. m. sg. ?

s' rīvināyaditya rājās' raya s' rīpr̥thivīvallabhamahārājādhirāja
paramēs' varabhaṭāra (5-1, 2 & 3) s. pr. m. sg. nom.
KLISI App. p. 2. SKD p. 336.

s' rīvinayādityarājā s' raya s' rī pr̥thivīvallabhamahārājādhirāja
paramēs' varabhaṭārar (6-1, 2 & 3). s. m. pl. (hon.) nom.

s' rī s' āntarasā (647) of Sāntarasa. s. pr. m. sg. gen.

s'rī s'ubhānvitanamilūra (57-1) of the auspicious namilūr, s.
pr. n. sg. gen. Other forms of Namilūr, navilūr,
nimilūr.

s'rī saṃgaṃgaḷa (25-1) of the saṃghas. s. n. pl. gen.

s'rīsaṃgha.....du (46-1) ?

s'rīsaṃghadulle () in the holy saṃgha, s. n. sg. loc.

s'rīsa.....nā..... (54-1) ?

sa.

sakki (8-31; 38) sakṣi (8-31, 38) witness, s. m. sg. nom.

Slw. for sākṣi; a contamination between sākṣi and sakki
sagidu (56-2) Probably adv. pp. of sagi - to be controlled,
to be humbled. This is not found in dictionaries. But
there is sugi - to fear; and taggu - to be humbled,
saggu - to be humbled are found in the Kanā Te. Tu has
only taggu - to be humbled. In colloquial speech,
saggu - to be humbled is found. This may become sagu
and not sagi. But there is K. tage - to stop, to stun.
T. tagai. e > i in Kan. and tagi may have had sagi as
in Tu. where s. & t. doublets are found.

saṃghada (44-2) of the saṃgha. Slw. saṃgha-. s. n. sg. gen

Other forms: saṃghadā.

saṃghadā (42-1, 57-1) of the saṃgha. Slw

saṃgha.....(40-1) ? saṃgha s. n. sg. gen.

svarggālayakke (33-4) to the abode of heaven. s. n. sg. dat.

Slw. ālaya-.

sattar (61-10) died. past. 3 m. pl. of sā(y) - to die.

T. cā - to die, past. s'attān (5-39) m. cā to die.

Te. caccu - to die; pp. caccina. Tu. say, sai - to die.

pp. satta-.

satyā.....nav - (35-3) ?

Saddhammā (27-4) Of the holy dhamma s. n. sg. gen. Slw.

°dhamma-

santu (7-13) ? Probably a contracted form of sanditu past 3

n. sg. of sal - to go, to reach. N.K. colloquial

speech, santu for sanditu.

saddhammagurusantānān (27-2) descended from the virtuous gurus

Slw.° santāna, s. m. pl. ?

sanda (7-11) pp. of sal - to go. to become famous; past

3. sg. m. sandān (37-4) caus. adv. pr. p. - salisi.

optative. salge: adj. s. sg. salvon from fut. p. -

salva. adj. s. pl. salvor from fut. p. - salva.

adv. salva-vol.

sandān (37-4) - went. past. 3. sg. m. of sal - to go.

sāṁdvigagaṇatānāyān (27-2) of the Sāṁdvigagaṇa discipline (?)

Slw.°naya s. m. sg. nom. ?

sanmārgadīn (44-3) correctly, in the right path. Slw. mārga-

s. n. sg. instr. used as an adv.

sanyāsanamgeydu (37-3) adopting sanyāsana. Slw. sanyāsana-

adv. pp. of key - to do in composition with Sanyāsanam.

sanyāsanam (sanyasanam) - abstinence from food;

fasting as a form of suicide; it is more or less synony-

mous with sallēkhana and samādhi.

sanyāsanam nōntu (22-2; 23-2; 31-5) vowing sanyāsanam

Slw. sanyāsanam. Adv. pp. of nōn - to perform a religious vow in composition with sanyāsanam. T. nōl - to do penance; vb. noun. nōmpu. M. nōl, Vb. noun. nōmpu. Te. nōcu; Vb. noun. nōmu. K. vbal^{nonpi} nonpi in vrata s' īlanonpiguṇadim (33-1)

sanyāsanamyōgadol (43-3) in the yoga of sanyāsanam.

Slw.° yōga. s. n. sg. loc.

sanyāsanavidhi (32-2) The rites of sanyāsa s. n. sg. nom.

Slw.

samādhikūḍidom (52-3) Joined samādhi. Slw. samādhi. past 3.

sg. m. of kūḍu - to join; adv. pp. of kūḍu is found in samādhikūḍi + ē (40-2). T. kūṭu - to join; M. kūṭu; Te. kūḍu; Tu. kūḍāvum - to join. samādhi is not used here in the sense of concentration of mind as in yōgasūtra, but it conveys the additional sense of a religious vow, known as sallēkhana, according to which the Jainas starved themselves to death. This is clearly indicated in "Samādhimarane prayatitavyam" of. also Raviṣeṇācārya's Padma carita II. 187. "te samādhim samāsādyā kṛtvā dēṭṭavisarjanam"

Samādhikūḍiē (40-2) Joining samādhi only. adv. pp. of kūḍu -

(to join) with ē 'the particle of emphasis) See

samādhikūḍidom (52-3)

samādhi Neredon (21-4) accomplished samādhi. Slw. samādhi-

neredon. Past. 3. sg. m. of nere - to complete, to

accomplish, in composition with samādhī- adv. pp.

neredu (59-4); pp. nereda (33-1) T. Nirai - to fill.

M. nira. Te. niṁḍu - to fill (adj. full) Tu. neriyuṁ -
to be full.

sāmpige (63-6) the sāmpige trees. Slw. sāmpige Skt.

campaka- T. s'āmpakam; Te. sampamge. Tu. sampige.
sarētivaradōr (59-1) ?

sarppacūlāmaṇi (60-2) s. pr. m. sg. nom. Slw.

sarppada (21-1) of a cobra. Slw. sarppa s. n. sg. gen.

sarva.....n (4-6) ?

sarvvajñabhātṭārakar (15-2) s. pr. m. pl. (hon.) nom.

Slw. raka-

sarvaparihāraṁ (62-6) Free of all (imposts or taxes)

Slw. hāra s. n. sg. nom. used as an adv. . Other form:

sarvvaparihāra (63-6) (64-6).

sarvvaparihāra (63-6; 64-6) Free of all (imposts) s. n.

sg. nom. used as an adv.

sarvvabādhāparihāra (7-4) Free of all imposts or taxes. s.

n. sg. nom. used as an adv.

salisi (35-3) paying, giving. adv. pr. p. of salisu - to

cause to enter, to bestow, See Sanda. T. adv. ppl.

s'alutti. from s'aluttu - to cause to enter - to bestow

Salevugeya (8-28, 30) of Salevuge. s. pr. n. sg. gen.

salge (3-8) may (he) (or they) enter! Optative. 3. sg. (PL)

of sal - to go.

salvon (5-17; 6-17) who behaves (Fleet) - who does (protect)

adj. s. m. sg. nom.

salvor (63-23) Those that go. adj. s. m. pl. nom. of salva -
fut. p. of sal - to go.

salvavol (21-1) Like the walking on or passing over. s. n. sg.
nom. used as an adv. of manner.

sasānada (27-4) ? sāsanaḍi . s. n. sg. loc.

sasimati s' rīgantiyar (33-2) s. pr. f. pl. (hon.) nom. Slw.
°ganti.

svarggam (36-4) to heaven. s. n. sg. nom. in form. acc. in
meaning.

svarggalōkasukhacittam.....mādhigaḷ - s. n. pl. nom. ?

svarggāgramān (15-4; 25-2) the top of heaven (the high heaven)
Slw.°agra-. s. n. sg. acc.

svargālayam (43-4) to the abode of heaven. Slw.°ālaya- s. n.
sg. acc. in meaning, nom. in form.

svabhāva saundaryya karāṅgar (57-2) He of the natural beauty
of body. Slw.°aṅga-. s. m. pl. (hon.) nom.

svarlōkadim (34-4) In the shape of heaven (Rice) Slw. lōka
s. n. sg. instr.

svasti (1-1; 2-1; 3-1; 4-1; 5-1; 6-1; 7-1; 17-1; 18-1; 26-1;
27-1; 34-1; 39-1; 42-1; 45-2; 47-1; 50-1; 62-1; 63-11 & 12;
64-1; 65-1) s. f. nom. well being, fortune, success.
Hail, farewell. used as an adverb at the beginning of a
letter, ms. or inscription as an auspicious word. A letter
is called svastimukhaḥ.

sāerindum (3-5) from sāer. s. pr. f. sg. instr. um

sādhisi (50-4) having accomplished. adv. pp. of sādhisu to

accomplish from Skt. sādha - to accomplish one's aim, to reach one's goal.

sādhu (61-5) Good, kind, person. Slw. s. m. sg. nom.

nom. pl. sādhuḡaḡ; dat. sg. sādhuḡe.

sādhuḡaḡ (36-4) by the good. Slw. sādhu- s. m. pl. nom. in form, but instr. in meaning.

sādhuḡe (61-5) to the good people. Slw. sādhu, s. m. sg. dat.

sādhu-gra.....radhīraṇ (41-1) the hero of.....?

sāndhi vigrahika s'rī Rāmapuṇyavallabhēṇa likhitaṁ (8-36)

Part of the Skt. portion of the inscription. This was written by s'rī Rāmapuṇya, the minister for peace and war. cf. sāmḡhivigrahilālāmaṁ. E.C. V. AK.127 (1185)

sālāmbālatapōgradi (21-2) In the practice of severe penance.

Slw. tapōgra-. s. n. sg. loc. The meaning of sālāmbāla not clearly known. Probably - excessive.

Kan. adv. sōḡaṁ bāḡaṁ - further, much (possibly from

Skt. sōḡham bāḡham - borne very well) may have been in

use as sālāmbāla. ^{cp} Ind. 309. Sōḡambāḡam - much more.

sāsira (5-13; 6-13) Thousand. Slw. Numeral adj. qualifying

kavileyuṁ pārvvaṁmān. sāsira < Skt. sahasra-

sāsirvvar (25-2) The thousand (Gods) Slw. sāsir-. s. m. pl.

nom. cf. orvvan, ēḡnūrvvar.

sāsvatam (41-4) for ever. Slw. Skt. adv.

svādhyāyasampattinim (33-1) by the wealth of constant study of the scriptures (Outlines of Jainism pp. 131 & 133)

Slw. sampattu- s. n. sg. instr.

svāyuhpramā.....yak (34-3) his own life ?

siganu (7-12) ?

siṅgaṅḍiguruvaḍigaḷ (30-1) s. pr. pl. (hon.) nom.

siṅghaman (61-9) The lion. Slw. siṅgha-. s. n. sg. acc.

siddham (33-1; 34-1) success (pp. achieved) used as s'rī
and svasti at the commencement of inscriptions (I.Ant.)

siddhiyān (21-4; 53-2) Perfection. Freedom from laws of
Nature. s. n. sg. acc.

siddhasamayan (25-1) In consonance with the rules of the
siddhas. (Jainisur by H. Warren p.67) Outlines of
Jainisur - pp.46, 63, 85) adj. s. m. sg. nom. Slw.
samaya-

siddhisthan (54-4) possessor of siddhi or perfection.

Slw. stha- s. m. sg. nom (See the Heart of Jainisur,
pp. 96, 104, 108, 262, 271, 274)

sinderagāmigarum (5-11; 6-11) The people of the village of
sindera. s. m. pl. nom. + um-.

siri pa.....vahā.....(65-22) ?

sirisamghadā (43-1) Of the holy samgha. Slw. samgha- s. n.
sg. gen.

sthitadēhākamalōpamāṅga s'ubhamum (34-4) (to) prosperity of
one resembling a lotus in body. Slw. °s'ubha-. s. n.
sg. nom.

sthirada (24-3) of firmness. Slw. sthira- s. n. sg. gen.

supaṇḍitan (56-1) a good scholar. Slw. °paṇḍita- adj. s. m.
sg. nom.

suputra.....lā (7-7) ? of the good son?

suracāpambole (37-1) Like the rainbow. Slw. cāpa- s. n. sg.
nom + e.

suralōkamahāvibhavasthanan (40-4) The possessor of the great
powers of the gods of heaven. Slw.^o vibhavastha- adj.
s. n. sg. nom. The penultimate ^{an} -na- appears to be
superfluous and may be due to the mistake of the
engraver. It is also possible that -an-an was in use as
-in-in for the instrumental in inbinin.

suralōkada (mārggadol) (52-4) - of the world of gods.

Slw.^o lōka- s. n. sg. gen.

suralōkavibhūti (24-3) The splendour of the world of gods.

Slw. s. n. sg. acc. in meaning. nom. in form.

suralōkasankhyada (44-4) of the happiness of the world of gods.

Slw. ^o saukhya- s. n. sg. gen.

suravidyaavallabhēndrāssuravara munibhistutyakalbappināmēl (14-3)

on the top of the mountain, kalbappu, praised by the
lords of heavenly learning. Slw. kalbappu-. *Surā - chēndrās*
1. kalhappinā - s. n. sg. gen. *may also be taken as*
2. mēl s. n. sg. nom. adv. *qualifying*
"Carita Sri"

stutyakalbappinā (14-3) on the kalbappu, worthy of praise.

s. n. sg. gen.

sedenevadesi(dal) (54-1) ?

Sēnavarasarum (3-10) s. pr. m. pl. (hon.) nom. um.

sesthe ān (7-8) - property, svāstya - s. n. sg. acc. sva.

asti - land either with a trifling rent or free from tax.

sokkagāmūṇḍarum (5-8) s. pr. m. pl. (hon.) nom. + um.
(Rice)

(sokka from sokku < sorkk - pride.

sorkkagāmuṇḍarūṁ (6-8) same as sokkagāmuṇḍarūṁ (5-8)
(Fleet)

saukhyasthan (14-4) Possessor of happiness adj. sm. sg. nom.

Slw.°sṭha-.

ha-

P A R T I I I

B. APPENDICES

APPENDIX I

Proper Names

Agalī (12), aṇḍugī (5 & 6), Adeyarenāḍu (19), Amali (5 & 6), Alamvaḷḷi (5 & 6), Anes'eṭi (8), Aryyanāmikā (52), Alu-
arasar (62), Ugrasēnaguruvaḍigaḷ (23), Uḷḷikkaḷ (10),
Uḷḷikkaḷ guruvaḍigaḷ (10), Ṛṣabhasēnaguruvaḍigaḷ (32),
Edeyagāmuṇḍar (5 & 6), Eḍevolalnāḍu (8), Ereveḍi (7),
Kappe Arabhattan (61), Kaḷantūran (21), Kalvappu (33, 34),
Kāmba (), Kāndarbor (5 & 6), Kālāvirguravaḍigaḷ (31),
Kittūr (22), Kilga (64), Kilgāna (62), Kilḷu (3), Kucēlam (49)
Kundavarṃmarasa (62), Koṭṭara (12), Koḍakaṇi (7), Koḷattūr
(32, 49), Gandhavarṃma (59), Guṇamatiavvegaḷ (55), Guṇasāgara
(62), Guṇasēnaguruvar (12), Candagāmuṇḍa (8) Candragupta
(29), Candradēvacāryyanāman (36), Carita s'rīnāmadhēyaprabhu
(14), Cittūr (19), Citravāhana (3 & 62), Cendugolī (4),
Jeḷugār (5 & 6), Tarekāḍu (31), Tīrtthadaguruvaḍigaḷ (9)
Thiṭṭagaḷpāna (18), Damitāmatī (57), Dallaga (38), Dēva.....
khantiyar (42), Dēvereya (8), Dēvacāryya (48), Dhaṇṇekoṭṭāreṇi
guravi.....(11), Dharmma Sēnaguruvaḍigaḷ (22), Nadirāṣṭra
(36), Nandimunipa.....(54), Nandisēnapravaramunvaran (37),
Namilūr (53), Navilūr (43, 44, 46, 48), Naṣṭappa (8),
Nāgasēnaguruvaḍigaḷ (32), Nāgamatigantiyar (19), nāyarkhaṇḍa
(5 & 6), Nāvaḷḷi (21), Nīrilli (5 & 6), Neḍubore (13),
Paṭṭiniguruvaḍigaḷ (23), Pallavācāri (20), Pānapabhaṭārar (13)
Perumāḷuguruvaḍigaḷ (11), Puṣpasēnācāri (47), pegurama (24),

perjeḍiya Modeya Kalāpakadaguruvaḍigaḷ (31), Polikēs'iarasar
(2), Banavāse (8), Basantakumara (8), Bāladēvaguruvaḍigaḷ
(22), Bhadravāhu (29), Madure (21), Malanūr (23), Mahādēviyar
(62), Mahānantāmatīgantiyar (44), Māra (8), Māviabbegaḷ (51),
Meḷḷagavāsaguruvar (26), Mēghanandīmuni (53), Moleūr (5 & 6),
Mōniguruvaḍigaḷ (19), Mōniguruvar (12), Mauniyācāriar (50),
Rājñīmatīgantiyar (43), vasantakumāra (8), Vaḷḷiggāma (5 & 6),
vāraṇāsi (5 & 6), vinayadēvasēnanāmamahāmuni (56),
vis'ōkabhatārar (39), Vṛṣabhanandīmuni (53), Veṭ ṭedeguruvaḍigaḷ
(30), Veḍe Vaḷḷi (5 & 6), Vēgur (15), Vokuḷi (8), S'āntapa (8),
s'āntarasa (64), S'āntisēnamunīs'an (29), S'rī Jambunāygir (17)
s'rīpogillisēndrakamahārājar (5) S'rīRāmapuṇyavallabha (8),
S'rīvikramādityabhaṭaraka (4), S'rīvinayādityarājas'raya (5),
Sarppacūḷāmaṇi (60), Sartvajñabhaṭṭārakar (15), Saluvuge (8),
Sasimatīgantiyar (33), Singaṇandiguruvaḍigaḷ (30), Sindera (5
& 6), Sēnavarasar (66), Sokkagāmuṇḍar (5 & 6).

APPENDIX I

Proper Names

The proper nouns of these inscriptions consist of:
Names of (1) Kings; (2) Queens; (3) Warriors; (4) Monks;
(5) Nuns; (6) Merchants; (7) Landowners; (8) Writers of
Inscriptions; and (9) Names of places and countries.

1. Names of Kings:

Alu-arasar (62) Erevedī (7-6), kundavarmmarasa (62) ^{Gumasa} _(Sagana)
citravāhana (3 & 62), polkēsiarasar (2), s'āntarasa (64),
s'rīpogillisendraka-mahārājar (5), s'rīvikramāditya bhaṭāraka
(4), s'rīvinayāditya rājās'raya s'rīprthivīvallabhamahārā-
jādhirāja paramēs'vara bhaṭārar (5), sēnavarasar (66).

2. Names of Queens:

mahādēviyar (62).

3. Names of Warriors:

kappe-arabhaṭṭa (61), kāndarbor (5 & 6), nāgeṇṇan (3),

4. Names of Monks:

ugrasēnaguruvaḍigaḷ (23), ulḷikkalguruvaḍigaḷ (3),
Rṣabhasēnaguruvaḍigaḷ (32), kaḷantūran (21) kālāvirgguruvaḍigaḷ
(31), kucēlam (49), gandhavarmman (59) ^{guruvar} guṇasēna ^{candra} _{gupta} (29)
^{Candra} _{gupta} candraḍēvācāryyanamanguruvar (12) Tīrtthadaguruvaḍigaḷ (9),
carītas'rīnāmadhēya prabhu (14) Dēvācāryya (48) Dharmasēma-
guruvaḍigaḷ (22), nāgasēnaguruvaḍigaḷ (32), nandimūpa... (54)
^{Nandi} sēnapravara Muni varan (37) paṭṭiniguruvaḍigaḷ (23), perumālu-
guruvaḍigaḷ (11) pānapabhaṭārar (13) puṣpasēnācāri (47)

pegurama (24) perjeḍiyamodeyakalāpakada gurucāḍigaḷ (31)
 Bāladēvaguruvāḍigaḷ (22) Bhadravāhu (29) meḷḷagavāsaguravar (26)
 mēghanandimūm (53) mōniguruvāḍigaḷ (19) moniguruvar (12)
 mauniyācāriyar (50) vinayadēvasēna nāmamahāmuni (56)
 viś'ōkabhaṭṭārār (39), vṛṣabhanandimūm (53), veṭṭeḍeguruvāḍigaḷ
 (30), s'āntisēnamunīs'an (29), sarppacūlāmaṇi (60),
 sarvajñabhaṭṭārakar (15), singanandiguruvāḍigaḷ (30)

5. Names of Nuns:-

Āryayanāmikā (52) guṇamatīavvegaḷ (55), Damitāmati (57)
 Dēva.....khantiyar (ii 42) Dhanṇekuttarēviguravi (11)
 nāgamutīgantiyar (19), prabhāvatī (57), mahānantāmatīganti-
 yār (44), māviabbegaḷ (51), Rājñīmatīgantiyār (43),
 s'rījambunaygir (17), sasimati s'rīgantiyār (33).

6. Names of Merchants:

Ānēseṭi, Dēvereya, naṣṭappa, basantakumara, sāntapa (8)

Name of the blacksmith: vasantakumāra (8)

7. Names of Landlords:

Edeyagāmundaḥ (5 & 6) kām̐ba () candagamunda (8)
 Bhāvagāmundaḥ (8) mārā (8) moḷeyūramañiyagā-mundaḥ (5 & 6)
 vīrasēnagāmundaḥ (66) vokuli (9) sokkagāmundaḥ (5 & 6).

8. Names of Writers of inscriptions:

pallavācāri, s'ri Rāmapuṇaya vallabha (8)
 (20)

About the names 'Dallaga (38)' and 'Nārāyaṇayyaṅgaḷ'

(66) the details about these are not known, as the inscriptions are incomplete.

9. Names of Places:

Agali (12) Andugi (5 & 6), Amali (5 & 6), Alamvalli (5 & 6)

uḷḷikkaḷ (10) kaḷbappu (kaḷvappu) (33, 34). kittūr (22), kilga (64), kiḷḷu (3), kilgāna (62) koṭṭara (12) koḍakaṇi (7) koḷattur (32, 49), cittūr (19), cendugoli (4), Jeḷugūr (5 & 6), tarekāḍu (31) Thiṭṭagaṇāna (18), navilur (43, 44, 48, 46), Nāvaḷḷi (5 & 6), nīrilli (5 & 6), neḍubore (13) Banavāse (8) madure (21), malanūr (23), ~~mulcundi (66)~~, moleūr (5 & 6), vāraṇāsi (5 & 6), vaḷḷiṅgāma (5 & 6), veḍevaḷḷi (5 & 6), vēgūr (15), sinderā (5 & 6), saluvuge (8)

The following Names of Countries are found:-

Adeyere-nāḍu (19), Eḍevolal-nāḍu (8), nadirāṣṭra (36) nāyarkhaṇḍa (5 & 6).

The names of Namil-ur (the peacock village) is translated into Skt. as mayūra-grāma (52, 57)

APPENDIX II

Verse Inscriptions

Of the 66 inscriptions, 22 are in verse.

Inscriptions 35, 41, 46, 51, 54 seem to be in verse, but the exact nature of the metre cannot be ascertained on account of the missing words. 46 seems to be in s'ārdūlavikrī-ditavṛitta- a samapāda metre in Skt.

Of the 22 verse inscriptions, 61 is in Kanarese metre -
I. tripadi. It is a metre of three lines; each line differs from the other in length and in the number of moras (or mātrās); there is alliteration of the second letter of each line.

The distribution of moras in each of these three lines is:
I. 20 moras in 4 feet. II. 17 moras in 4 feet. III. 13 moras in 3 feet.

But the 2nd foot has 18 moras here.

This is a viṣamapādavṛtta in Kanarese.

The other stanzas are all in Skt. metres. They are :-

1. Chandōmbudhi, 299. p. 98

Name of the vṛtta.

No. of the
Inscription where it
is found.

1. utpalamāle (203)	20, 51.
2. cāmpakamāle (206)	40, 52.
3. māṅgaḷam (185)	56,
4. mattēbhavikrīḍita (202)	33, 34, 43, 44, 46, 50.
5. mallikāmāle (194)	29.
6. mahāsrāgḍharā (210)	14, 36, 37.
7. vams'astha (150)	57.
8. vasantatīlaka (171)	49.
9. s'ārdūlavikrīḍita (200)	15, 21, 25, 59.

The characteristics of each of these metres are the same as those in Skt. except the alliteration (prāsa) of the second letter in each line in Kanarese. These are all samapāda vṛttas or stanzas having four lines of equal length.

1. A descriptive account of these vṛttās is given in nāgavarma's karmāṭaka chandōmbudhi. The number in brackets against the names of the vṛttās refers to the verse wherein its lakṣaṇās characteristics are given in the book referred to above.

The following verses do not conform to the description given above:-

Inscription 36. 1st. line - words missing.

36. ll. 1, 3 & 4. defective - words missing in 1 & 4, and more words in l. 3.

49. 1st line defective because of long ē. There are only three lines.

52. ll. 2 & 3 are defective - words missing in 1.4. two mātras are in excess.

In alliteration, there are short and long letters, bindu and double consonants. When analysed, the following types of alliteration are found:-

1. Short letters (laghu): 14, 33, 34, 37, 43, 44, 50, 52, 56.
2. Long letters (guru): 15, 20, 21, 25, 29 and Badani (1), 57 (by nature or position). 59, 1 (2 & 3).
3. Bindu with a consonant: 49, 51.
4. Double consonants: 29.

Later writers on prosody call 1, 2, 3 & 4 simhaprasa, gajaprasa, vṛṣabhaprasa and hayaprasa respectively.

In 34 the consonants of a varga are treated as prasa letters.

The later writers call this 'vargōdita' prasa.

In 25 there is the alliteration of the first two letters of each line, which is called by later writers 'dviprasa'.

The prasa in 36 the last two lines have -di- and -ra-

instead of -na of the first two lines. This is defective,
according to later Kanarese writers.

APPENDIX IIIFigures of speech in the Inscriptions

The following alaṃkāraḥ are found:-

- 1.
- A. upamālaṃkāra (simile) 21, 34, 37.
- 2.
- B. Rūpakālaṃkāra (metaphor) 14, 15, 20, 29, 33, 35,
43.

1. KVV. 159; KRM. III. 59, et seq.

2. KVV. 161; KRM. III. 12, et seq.

APPENDIX IV

Skt. Verses in Kanarese Inscriptions

In the following inscriptions, Skt. slōkas are found:-

8, 32, 52, 57 and 61.

I. 8, The first 26 lines; lines 31-36.

nāgasēna maṇaḥḥaṅguṇādhikam
In 32, nāganāyaka-jītaṁ maṇḍalam

raja-pūjyamamalam s' riyāmpadam

kāmadam hatamadam namāmyaham.

This is in praise of nāgasēnaguruvaḍigaḷ who ended his life by Sanyāsanavidhi:-

II. In 52, mayūraggrāmasaṅghēśya,

saundaryyā Āryyanāmikā

kaṭapragiri s' ailēca

sādhitasya samādhitaḥ.

There are a few words missing in this inscription. The name of the person who ended his life is not found.

III. In 57 grāme mayūrasaṅghēśya,

Āryyikā Danitāmatī

kaṭvapragirimadhyasthā.

sādhitā ca samādhitā

The death by sanyāsana of a lady is referred to here. The name cannot be made out as the word is only 'prabhāvatī...!

In 8, the history of the grantor is narrated in Skt. in the first 26 lines. In ll. 35 and 36

"mahāsāndhi vigrahika s' rī Rāma puṇyavallabhēna

likhitamidam s' asanam."

In the Taṭṭukōṭi inscription of about 700 A.D. (61) the following Skt. ślōka appears after the first Kan. stanza:

varan tējasvinō mṛtṭyur.

na tu mānāvakhāṇḍanam

mṛtṭyus tatksaṇikō dukkham,

mānabhaṅgam dinē-dinē.

APPENDIX V

Indo-Aryan Loanwords

The following Indo-Aryan loanwords are found in these inscriptions.

1. ayya < ārya (SMD. 270, 282) ; 2. avve, abbe;
3. appa; 4. ācāri < ācārya (SMD. 254); 5. īsara < īs'vara (SMD. 253, 281); 6. kavile < kapile (SMD. 258); 7. khanti, ganti < gantrī (SMD. 261); 8. gōsiga < ghōṣika; 9. canda < chand (SMD. 255); 10. canda < candra (SMD. 261); 11. Janna < tajña (SMD. 269); 12. Jeḍe < jāṭe (SMD. 255, 271);
13. tapaccale < tapacchalā (SMD. 255); 14. tāṇa < sthāna (SMD. 257, 278, KSS. 149); 15. dēgula < dēvakula (SMD. 295);
16. dhōṇe < drōṇi (SMD. 261, KSS. 154); 17. nisidige < niṣēdhikā (SMD. 254); 18. paḍi < prati (SMD. 261); 19. baṭa, < bhaṭṭāraka, bhaṭāra < bhartā, bhartāra; 20. bhanta < bhakta (SMD. 295); 21. māṇākka < māṇavaka; 22. meṇasu < marica (SMD. 282); 23. mode < munja (SMD. 282, 285?); 24. riṣi < ṛṣi (SMD. 268, KSS. 159); 25. vīsa < vims'a; 26. sakki < sākṣi (SMD. 254, 262, 270); 27. sasimati < s'as'imati (SMD. 254); 28. sāsira < sahasra (SMD. 254); 29. singa, simgha < simha (SMD. 263); 30. sirī < s'rī (SMD. 254, KSS. 147);
31. seṭṭi < s'rēṣṭhin (SMD. 254, KSS. 138).

-
1. The number within brackets gives the sutra which explains the formation of the form.

1.

These are treated as tadbhavas or words corrupted from Skt. by later grammarians. But such a modification of Skt. words in Kanarese is not possible as can be seen from B. infra. Further these words are found in Pkt. in almost the same form. Hence the loans are from Pkt. and not from Skt. though no. Kan. grammarian has stated that these are Pkt. loans. The rules frame by Kan. grammarians are practically translations of the sūtras of prākṛtaprakāś'a with slight modifications to suit the genius of the Kan. language.

These Pkt. lws. came into Kan. when Pkt. was a

2.

spoken language in the Kanarese country. (a) The existence of As'oka's inscriptions (1) at Brahmagiri, S'iddāpura and Jaṭiṅga Rāmes'vara Hill in what is now the Mysore State;

3.

(2) at pālkiguṇḍu and Gavimaṭha in what is now the Hyderabad State (Deccan) with later Kan. inscriptions on the other side of the same rocks; (b) the existence of Pkt. inscriptions at Malavalli (E.C. VII. Sk. 263) and (c) the prevalence of Jainisur in South India before the spread of Buddhism, show

1. K.R.M. uses this word in II.53 (K.B. Pathak's edition) and II. 55 in the Madras University edition), but K.R.M. is a translation of Daṇḍin's Kāvyaḍars'a and this verse corresponds to tadbhava used in that book I. 32-37, in a different sense. See SMD. 253, KSS. 138-160.

2. MAR. 1928. pp. 10-14, and I.Ant. 1912, p.230.

3. ^{Professor} R. L. Turner: The Gavimaṭha and Pālkiguṇḍu Inscriptions of Asoka (1932).

that Pkt. was used as a spoken language in S. India about the 3rd century B.C.

Gōsiga, dēgula and nisidige represent the loans from an earlier stage of Pkt; baṭa shows the characteristic tendency of the Kan. language to shorten long consonants; in bhaṁta and siṁgha, aspirates are retained; the nasal of bhaṁta is noticed by later grammarians but is unexplained (N.K. bhatta and batta).

- B. 1. nāyḡr < nāyakiyar; 2. nitta < nitya; 3. parūta < parvata; 4. Banavāsi < vanavāsi; begām < vēgam; 5. mattaru < mātrā; 6. mariyāde < maryādā; 7. māsēna < mahāsēna (SMD. 291); 8. mōni < mauni (SMD.282); 9. riṣi < ṛṣi, probably contamination between Skt. ṛṣi and Pkt. risi; 10. S'iṣittiyar < s'iṣya + iṭṭiyar; 11. sāṁga < sāṁgha.

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"ā paritōṣād viduṣāṁ na sādhu manye prayōga Vijñānam"

... ..

(api tu)

"kles' aḥ phalēna he punar navatāṁ vidhatte"

... ..

T H E E N D
